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BEDALES



THE HEADMASTER
Portrait painted by Lord Yule

BEDALES

A PIONEER SCHOOL

BY

J. H. BADLEY, M.A.
HEAD MASTER

WITH TWELVE ILLUSTRATIONS AND A CHART

METHUEN & CO. LTD.
36 ESSEX STREET W.C.
LONDON

First published in 1923

PRINTED IN GREAT BRITAIN

TO
ALL THOSE
ON THE STAFF AND IN THE SCHOOL
PARENTS AND FRIENDS
TO WHOSE EFFORTS AND WHOSE FAITH
BEDALES OWES WHAT WORTH IT HAS

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All the above, with the exception of the frontispiece, are reproductions of photographs by Miss Pickering, Petersfield)

INTRODUCTORY

IT is just thirty years since Bedales School was founded.¹ From its small beginning, with three boys only, it has grown in these thirty years to a school of some 240 boys and girls, with buildings planned for the purpose and gradually added as its growth required; and, from being at first a merely personal venture in education, it has now been placed on a permanent foundation, and by its work has come to hold a recognized position as the embodiment of certain educational ideas.

More than once during these years we have been asked to write some account of the School and its aims, in order to let others who are interested in the same problems know what is being done here, and in what directions the experiments that we have made have led us to seek further advance. In the earlier years, while we were fully occupied with the practical problems arising from the continual growth of the School, it did not seem possible to spare time or effort

¹ The name has not anything to do (as some have supposed) with the name of its founder, nor with the little market-town in one of the Yorkshire dales. It happened to be the name—of unknown origin and meaning, but probably the corruption of some earlier local name—of the old house in Sussex in which the School found its first home; and the name thus acquired went with the School when, after a few years, it was moved to its permanent site in Hampshire.

for any other purpose ; and, apart from this, we felt that the best service we could render to education was to try out our ideas rather than theorize about them or describe a system that had not been fully put to the test of practice. But now that the limit that we have set to the School's external growth has for some time been reached, and the ideas that it embodies have undergone the testing of long and varied experience, it may be helpful to put on record what it is that we set out to do, and what shape, under the influence of these aims, the School has come to take. The purpose of the following chapters, therefore, is to show what are the ideas for which Bedales stands, and what it contributes to the educational practice of our time.

Let us assume that a visitor, knowing something, perhaps, of the School by hearsay, but little that is definite, has come there to investigate it for himself, and wants to see and hear as much as a day's visit will allow. He naturally begins by asking in what respects Bedales is different from schools of a familiar type. The first chapter, therefore, outlines the points of likeness and of difference that it has with the Public School system, and what it has in common with a group of schools recognized—more fully, perhaps, abroad than in this country—as constituting a definite movement in education, of which Bedales was one of the pioneers.

If the visitor is interested in educational theory as well as practice, he will want to know not only what it is that we are trying to do, but why. The second and third chapters set out what in our view is the aim of education and the problem, under various aspects,

that every school has to attempt to solve, together with the considerations that have led us to attempt our particular solution. As one of the things most characteristic of Bedales, and one that he is sure to have heard, is that it is a co-educational school, he will wish especially to know the reasons that led us to adopt what to most people is still, perhaps, an unfamiliar or even dangerous innovation. These are given in Chapter IV, followed, in the next chapter, by a short history of the School's growth, showing by what stages this and other characteristic features came into existence.

After this discussion of our underlying aims and beliefs, it is time to show him how they are worked out in actual practice. In Chapter VI, therefore, the timetable is explained to him, and he is made familiar with the general organization of work and play—between which there is not such a hard-and-fast distinction as he probably expects to find at school—and the numerous activities that can be reckoned under either head. With this in mind, he will now wish to go round and watch its working for himself. In order to begin at the beginning, he is taken, in Chapter VII, to the Junior School, in order to see what is being done there in the nursery and elementary stages, on Montessori lines, and to have a talk (Chapter VIII) with its Head about her ideas, the outcome of many years' experience of the upbringing of little children.

From there he returns to the Main School in order to follow up the succeeding stages of general and special training. In Chapter IX, the work of the class-room

is outlined, and the "laboratory method" that we follow explained. This naturally leads to the question of discipline; in the next chapter, therefore, this question and the wider one of school government and the amount of self-government that we have found possible are discussed. What he has seen and heard on these matters have made our visitor, we will assume, anxious to know more clearly how these methods look, not merely from the onlooker's point of view but from the inside. At this point, therefore, he stops, in Chapter XI, for a talk with one who has known the school from the inside for a dozen years and more,—first as a boy in the School himself, later as a member of the Staff, and for some of these later years in the position of House-master,—and has thus been in specially close contact with the school-life and the thought and feeling of those who actually live it.

After seeing and hearing all that he could learn in these ways, the visitor comes back to the Head Master's study for a final talk, for he will have questions to ask as to the results, both at the time and in after life, of a system such as he has been watching. How do boys brought up on this system do at the University? Are they fitted to earn their living and to enter the various professions? What effect does co-education have upon marriage? Do they often marry their schoolfellows? And, besides questions of this kind, if he is, as said above, interested not only in schools but in education, he will come back to the larger question of its ultimate aims, the outlook on life that is implied in what we do, and the ideals that such a school as Bedales fosters.

Some answer to these questions is attempted in the two concluding chapters.

Such is the scope and purpose of the book. The reader is now in a position to judge what part of it may have any interest for him ; if there is any particular point he wants to know about the School the chapter summaries will show where it can be found. If he is but little concerned with educational theory he will do well to omit the *why* of the earlier and concluding chapters and confine himself to the *what* and *how* of Chapters V to XII, which deal not so much with the aims as with the actual working of the School.

It may perhaps seem that this account of a single school and of the conception of education that it embodies necessarily implies a slighting attitude towards other schools and their work. This is far from being the case. The writer, himself educated at an old and famous Public School, retains for it a strong affection and admiration for much that characterizes this and others of the type ; and for many other schools which, on other lines, are doing excellent work, he has as great or even greater esteem. If in some respects our view, and in consequence our practice, of education differs from theirs, this does not imply the belief that one way alone can be right and all the others must be wrong. Each of us necessarily looks at the problems of life, and at education which is the chief of them, in his own way, and there are many ways of approaching the aims that each has in view. What is here attempted is to show the aims that are kept in view at Bedales and the ways in which we try to reach them.

It is for the reader, with his own school-experience in view, to decide how far the conception of education thus set forth seems to him a true one, and the School here described a place of real education.

One question will probably recur to anyone who reads this account of the ideas for which Bedales stands, the aims that we have set before ourselves and the way in which we have tried to put them into practice. If (as it may seem) they are the ideas and aims of a small band of educational enthusiasts, what guarantee is there that they will still be maintained, or indeed that the School will still continue to exist, when those who founded it and have given it its present shape are no longer there? This question should receive an answer at the outset. The School has for many years past been incorporated as a Company, in order to make it independent of the life of any individual. The lines on which this has been done have been so planned as to provide, as far as is possible, for its permanence in its present form, while at the same time leaving freedom for further development. There is a small body of Governors, all closely connected with the School and supporters of the principles that it embodies. These will appoint each succeeding Head Master, and can replace him if they think his course of action likely to change too far the character of the School. Otherwise he will be free to carry it on upon such lines as may seem best fitted to maintain its ideals and extend its usefulness. It will thus, while retaining its character, be in little danger of becoming stereotyped; and having still the same freedom for experiment that it has

hitherto had, it will continue, we may hope, to be in the future, as we have always sought to make it, one of the pioneers in education.

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J. H. BADLEY

BEDALES SCHOOL
PETERSFIELD
March, 1923

Note.—Four of the following chapters have been contributed by other writers, three of them members of the School staff. Chapter V is by Mr. O. B. Powell, Second Master at Bedales since the opening of the School. For Chapter VII, giving the impressions of a visitor to the Junior School, we have to thank Mrs. A. Hutton Radice.¹ Chapter VIII is by Mrs. Fish, since 1917 the Head of the Junior House ; and Chapter XI by Mr. L. Zilliacus, who from 1909 to 1912 was a member of the School, and since 1917 has been one of the Staff.

For the figures given in the Appendix I am indebted to the help of an Old Bedalian, Beatrice Eltenton, in analysing our records and completing them to the present time.

¹ Part of this chapter appeared in *The Times Educational Supplement* of December 30th, 1922.

BEDALES

A PIONEER SCHOOL

CHAPTER I

WHAT A "NEW SCHOOL" STANDS FOR

PROBABLY Bedales is best known as an exponent of co-education, having been the first school to attempt, in this country, on a considerable scale, the common upbringing of boys and girls throughout the whole range of school-life, and not merely in the class-room but under the conditions of the boarding-school. Some discussion of this aspect of its work will, as is natural, appear in the following pages. But though the most noticeable, this is not, perhaps, the main difference, and by no means the only one, between Bedales and the usual type of school. It is only one feature, though in our eyes a necessary extension and application, of a general plan of education, adapted, as we believe, to the facts of development and to modern needs. The main features of this general plan of education are equally applicable whether boys and girls are brought up together or separately, and have been applied in schools in which co-education is not adopted, as well as in others in which it is. The schools in which, in varying degrees and in different individual forms, this general plan has

been embodied, are often grouped together, in view of their general resemblance and common departure from the usual type of education practised in the various countries in which they have arisen, under the name of "New Schools." Before proceeding to describe the work of one particular school a word or two should be said about the meaning and development of the movement to which it belongs and of which it was one of the pioneers.¹

The "New School" movement, which has now spread to many countries, was English in origin. It arose as a modification of our Public School system, and is an attempt to keep what is best in that great tradition while enlarging its scope and introducing far-reaching changes in order to meet needs that have arisen since the tradition was established. The strong point of the Public School system, marred though it is by a certain narrowness both in its aim and in the way in which it is carried out, lies in the fact that it treats the boy as a whole, and recognizes that body, mind and character all need training, and are, all three, material with which the school has to deal. Life at a Public School, though in old days Spartan in the extreme, and now perhaps tending, at least in some respects, in the other direction, has in general been a healthy one. It has at least avoided the great mistake, so commonly made in countries that attach great importance to education but have thought of it as concerned only with mental training, of forcing the development of the mind while neglecting that of the body. Our English tendency has been the reverse of this, to let games absorb the greater part of a boy's energies, and set athletic prowess on a higher level

¹ For some figures relating to the "New Schools" in various countries, see note at the end of the chapter.

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than intellectual ambition. But, even if overdone, the devotion to games fostered by the Public School has done good service to education in the practical insistence on exercise of the body side by side with that of the mind. So too the training of the mind given by the Public School curriculum, however narrow, at least contained the elements of a liberal education as this was understood a century ago, and was meant to provide not only for the needs of a professional career but for those of a cultured leisure as well. And an even greater value lay in the possibilities of character-training that the Public School system gives. In the life of the school no less than in its official dealings it provides a stern discipline, applied impartially to all alike, whatever their birth or circumstances, and is thus a wholesome correction of any unwise home influences ; and by the development of self-reliance it is effective in training a particular type of character with many sterling qualities such as loyalty, endurance, contempt for cowardice, readiness to accept responsibility, and power of leadership. It is this side of the Public School training, with the large amount of responsibility for their own government that it places in the hands of boys, and the tradition and habit of public service that it instils, that has aroused admiration and envy in most foreign observers of English education. In this and the insistence on physical training they have seen a set-off to what they usually regard as its intellectual inferiority ; and in these respects they have thought it worthy not only of study but of imitation.

There is no need to insist further on the strong points of a system of which as a nation we have long and justly been proud. There are, however, not less evident weaknesses and deficiencies which have to be remedied

and supplemented before the education thus given can satisfy our present needs. Games, with all their value, can easily become, for most, an excessive interest, narrowing in its effects, and for others—a fact less often recognized—an irksome and monotonous burden. A curriculum intended mainly as preparation for a limited range of professional activities in the service of scholarship, the law, the Church, or the administration of the State, took little or no account of the sciences that have revolutionized alike our industries and our ideas, and made no provision for the training of any technical ability other than dialectic or literary skill. Since 1864, when a Royal Commission investigated the matter, many changes have been made, and the curriculum has been modified and considerably broadened. But it still retains much—and this was yet more the case a generation ago—that belongs to its original purpose and is out of touch with modern requirements. The witticism “I’m a self-educated man: I was at Eton and Oxford,” is aimed at a system that made games the only outlet for physical energy, and sport the only practical pursuit; that, in concentrating attention on the “learned” professions, gave little encouragement to the interests of the majority, and little preparation for the pursuits, industrial, technical and commercial, in which their working lives will be spent; and even in the field of character training followed an aristocratic ideal of government, and inculcated by the whole force of its daily practice and the deadweight of its conventions, if not by its direct teaching, the narrow tradition of a class. There were, therefore, many by no means superficial changes that the new movement sought to make in order to widen the scope of this system of education and, by introducing new methods, bring it into closer

WHAT A "NEW SCHOOL" STANDS FOR 5

touch with the needs of a more scientific and democratic age.

The most obvious were the changes needed in the school curriculum. The old classical training was a very fine thing[†]; but it came down from the days when acquaintance with the classics gave access to practically the whole field of learning, and neither knowledge nor culture could be obtained by any other means. As the range of knowledge widened on every side and the demand for it in every department of life increased, a purely classical training, except as a foundation for certain "learned" studies, became continually less sufficient. Even for these it is, alone, too narrow. The lawyer who knows nothing of science is but ill-equipped for his profession; and statesmen who know nothing of economics are, as we know to our cost, but blind guides whether in domestic or foreign politics. And whatever can be said, and justly said, in praise of the classics and of the training that they afford, it is not for all types of mind, any more than for all requirements, that they are suitable. There are many, and these by no means the least intelligent, but gifted with capacities of many kinds, who can never make much of the intensive study of the dead languages, while responding readily to other kinds of teaching. So far is this now recognized that even the older Public Schools have, however grudgingly, admitted other subjects and alternative lines of training, and in many the modern side is now the larger. Apart from the force of tradition and the natural inertia of an established system, it is probably only the fact that so large a proportion of University scholarships is still allotted to classics that prevents a still greater change in this direction. The classics—such at least is the hope of one who went through the full classical course at School.

and University, and knows the thoroughness, within its limits, of the training, and the delight as well as the benefit that it can give—will always retain a place, though no longer a predominant one, among the courses offered at the Universities; but this need not mean, and must not mean, that the classics should occupy the chief place in the school curriculum. Even for its own sake, the classical course needs a wider foundation of general knowledge and interest; while for those whose natural bent lies in other directions to devote a large part of the school years to the attempt to lay a foundation of classical study is only a waste of time and of energies that are urgently needed for foundation work of quite other kinds. The “New School” is therefore not a classical school. For the majority, except so far as examination requirements make them necessary, the dead languages have little place; while for those whose bent and interest point this way, they are mainly reserved for the stage of partial specialization possible and (as will presently be urged) desirable in the later school years, but even then not allowed entirely to replace other interests and necessary branches of knowledge. What we want is a sound modern training: sound in that it gives much of the thoroughness and mental discipline that was, or was supposed to be, the chief merit of the classical training; but modern in that it takes account of the actual needs of our time. It must recognize, for instance, the importance of modern languages, and in particular, both as a means of training and of culture, of the use and appreciation of our own; and of some practical knowledge of the fundamental sciences of physics, chemistry and biology, not merely for their utility in every kind of practical application, but no less for the sake of the training thus given in

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scientific method and the scientific outlook which are an essential element in the modern idea of a liberal education.

But it is not only a wider foundation of knowledge that the new movement in education regards as essential. Knowledge, however useful, however necessary to any kind of successful work, is not the main object of education. The expert knowledge required in any skilled work is now so great in amount and so highly specialised that no one can hope to have more than a general acquaintance with the greater portion of the field, or to have always at command all that he has learnt. Of far more importance, therefore, than the amount of knowledge acquired are intelligence and initiative, both in acquiring and still more in applying the necessary knowledge. It is not the turning out of a "scholar," possessed of a vast amount of knowledge, of whatever kind, that must be the chief end of education, any more than the production of an athlete, or of a "gentleman" in any narrow sense of the term. Quickness in seeing the bearings of a problem, initiative in finding ways of tackling it, recognition of what kind of knowledge is required for the purpose and of the means by which it can be obtained, and skill in the use of what is thus obtained, whether at first or second hand—these are qualities of greater value than any knowledge, however extensive, can have if they are wanting. And if these qualities are our aim, we cannot, in dealing with widely different aptitudes, trust to one kind of appeal only. Not only is a wide range of knowledge necessary, but even more necessary is a wide variety in the kinds of training employed, in order to appeal to different kinds of mind and to give to each abundant opportunity for developing different aptitudes and interests. Initiative and skill are to be attained in the

satisfaction of the creative impulses rather than in storing the memory, and in active discovery rather than in amassing knowledge at second hand. It is this that gives to the experimental sciences an educational value far greater, except for minds of a particular type, than that of the classics. But even these do not provide all that we need. The constructive instinct also needs satisfaction. There has been no greater mistake than the predominance given, from the child's early years, to literary and abstract methods in education, instead of utilizing to the full his creative impulses, his love of activity, and his desire for self-expression. If our aim is to produce not "scholars" merely, but capable and intelligent men and women, with all the initiative and skill they can attain, we need, it is plain, a far wider range of training than has been the tradition of our Public Schools.

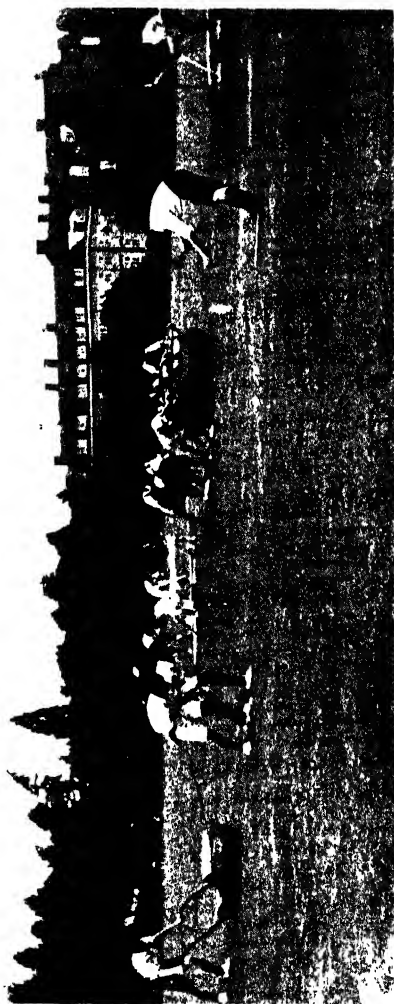
This is rendered all the more necessary by one far-reaching change that has taken place since the Public School tradition was established, the change in the environment and kind of life in which children are now brought up. Whereas in the past, while England was still in the main an agricultural community, life, for all classes, was mainly spent in the country, this has now for some generations been reversed, and the majority of those who fill the Public Schools come from the towns. The growth of the great boarding-schools, while carrying on the tradition by which, even before the existence of these schools, the children of the well-to-do classes were usually sent away from home for some years to be brought up in another family, was no doubt chiefly due to the fact that boys came from homes too widely scattered to allow of any satisfactory schooling unless they could also be housed together for the greater part of the year. With the immense in-

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crease, in the last century, of the town population, the need was no longer the same, and there was a corresponding growth of the town grammar-schools and of day-schools of the Public School type. But the boarding-school can now serve another purpose, in making possible, for town-bred children, a life in the country as part of their education. What this means for health can hardly be overrated ; but this is not the whole of the educational value. For in exchanging the old country life for one mainly urban, we have also lost something that was very necessary to compensate for a too bookish education. Indeed the bookish and abstract character of most of school education is a legacy from days when a wide and varied practical training could be taken for granted as a natural part of the ordinary home life, and only needed supplementing at school by an intellectual discipline of another kind. Not only in field sports and the acquisition at first hand of Nature-lore of all kinds, but also in the actual daily routine and by constant contact with all manner of practical pursuits in days when the household needs were not supplied from wholesale stores by factory products, but each household had to supply itself, and each village was a centre in which the most necessary trades were gathered, children received an education none the less real or valuable because it was not recognized as being just as needful and as well worth having as that given in the school. For all this side of education town life offers a poor and by no means equivalent exchange. An equivalent must now be given in the work of the school itself ; and this can only be done with any completeness if the school is in the country and so can furnish some at least of the conditions that life for the majority has lost. To be able to take part in the work of garden, orchard and

farm, to have direct knowledge of all the life of the country-side, to study geography and geology and other kinds of earth-lore from Nature instead of only from books, to practise various crafts as part of the normal day's work, to learn to know and love the country sights and sounds that form so much of the imagery of poetry and have so much to do with the shaping of our inner lives—these things, which should be part of the birthright of every child, can be given to some at least, who are otherwise debarred from them, by means of the school. Something in any case school must do to supply the training that used to be given, and now is scarcely given any longer, by the home ; and if it can be given in the country it is all the fuller in scope as well as in the contribution that it makes to health.

In this respect of health also the old school tradition was in need of various modifications. Long hours of monotonous and sedentary work, relieved only by athletic games, are good neither for mind nor body. There is need first of a common-sense arrangement of the daily conditions, and secondly of a much greater variety both in work and in recreation. Under the first head it is probably in food and sleep that there is most at fault. A system in which the food provided is insufficient, both in amount and in variety, and has to be supplemented, whether from outside or from an official " tuck-shop," at the choice, generally, of the boys themselves, stands condemned ; and no less one that exacts intellectual effort up to an hour far too late at night, and again early in the morning before breakfast, or only, as in the day-school, escapes this latter mistake by still greater demands of " home-work " at night. Under the head of variety there is also much to seek. What has been urged above as to



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the need of practical training of many kinds is especially applicable in this connection. Handwork and the practice of the arts as well as of the various crafts are needed both for their own educational value—still, in spite of all the lip-service paid to "learning by doing," greatly underrated—and in bringing a leaven of activity into the sluggish and sedentary mass of school work; and hardly less as another form of activity than that of games. There are some to whom the usual school games make little appeal and who will never get from them much pleasure or profit. Even for those who do, the cult of games can easily, as already said, be carried to excess. To suppose that games are the only form of physical activity and of recreation for one's leisure is a poor habit of mind to carry away from school, and one that leads to much waste of time when games are not possible, and to the loss of much pleasurable and healthful recreation. School ought to train the habit of finding recreation and exercise in outdoor work as well as in games, and to bring into consciousness the pleasure and the value of many other interests and pursuits. To develop hobbies that give abundant interest and occupation for leisure is a hardly less important function of education than to give knowledge and train the powers required for the work of life. Necessary as this is in all education, most of all is it needed in the boarding-school, a serious disadvantage of which is the isolation from the common life and from public affairs, which increases the tendency in education to narrow absorption in factitious intellectual exercises and in games, and outside these gives too little concern to all that makes for the healthy mind. A complete and wholesome school life must provide for social interests and amusements; it must replace the conditions and tone of life in barracks by something

less unhomelike, and the relations of a military hierarchy by friendly intercourse of those working for a common aim, and by an intercourse not confined to one sex only. If it accomplishes its aim, the "New School," like that of Vittorino da Feltre in the fifteenth century, might well be called "La Giocosa," as being a place full of active and joyous life.

These, then, were the directions in which the new movement a generation ago sought, while keeping the framework of the traditional English system of education, to introduce changes that would make it better suited to modern needs. They are, generally speaking, an attempt to put into practice the new educational ideas derived from a fuller knowledge of the psychology of growth, the principles of self-activity, interest and freedom formulated by Froebel and others half a century or more ago, and rediscovered and re-applied in our own time by Dr. Montessori. It may at first sight seem absurd to bring into any sort of connection with the Public School system the names of educational innovators who are popularly supposed to be concerned only with the nursery stage of growth. But their work was to discover, by bringing sympathy and scientific method to the study of the needs of childhood, certain general principles of mental and spiritual development capable of universal application, and certain methods of applying them suited to one particular stage of education. As is usually the case with the discoveries in any sphere that make advance possible, much of what they discovered is not new. Locke, for example, two hundred years earlier had laid down that a boy will do far more if in tune for his work than with double the time and pains if dragged to it unwillingly. But the great discoverers are those who see the real meaning and importance of

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what many have partially known or unconsciously practised, and so can reduce it to an ordered system and make it available for general use. Much of what has above been outlined as the aim of the "New School" is only the applying of these principles to other stages of education at which they are no less true and no less necessary, though the forms they take will naturally be different from those suitable to an earlier stage.

The movement, which began, as has been said, in England on these lines, soon spread to other countries. In various parts of Europe, and further still, were many who were dissatisfied with their own state-systems of education, and admirers of the greater freedom and wider range of a system in which the training of body and character are of no less importance than mental training; admirers also of its practical results in the English character and the qualities that have made us so successful in colonization. To many of these observers the English Public School seemed to embody what they most admired; and some¹ saw in the modifications that were being attempted on the lines above described—which to English eyes may seem a wide departure from the type—only a logical extension of the ideas on which the Public School system is based, and offering, therefore, in completest form the type they wished to adopt. Hence arose the "New Schools" in several countries. "École nouvelle à la campagne" was the name at first given to them in French-speaking countries; in Germany it was "Land-erziehungsheim," a characteristically German port-

¹ As, for example, M. Edmond Demolins in his book *À quoi tient la supériorité des Anglo-Saxons?* which was translated into most of the European languages and did much to spread the "New School" movement.

manteau-word in which were packed the main features of the new departure. The earlier were mainly modelled on Abbotsholme, the first of the "New Schools" in England; several, however, followed the example of Bedales, the second in order of foundation, in adopting co-education as one of their fundamental principles. But while each has its own individual characteristics, all have certain common features marking them as different expressions of a common movement. Thus all are in the country and make use as part of their training of country occupations. They must consequently be boarding-schools, and make use of this fact as enabling, and indeed obliging, them to make provision for the various sides of life, in order to give food and training to body, mind and spirit. In all it is the life of the whole day that is considered the real means of education, and not merely the work of certain hours of it. Much scope is found for creative work, both in art and construction, and for individual development along different lines, as well as for co-operative effort in different forms of self-government. In these ways, as well as in the special methods followed in the actual school-work, such schools can justly be called experimental; this, indeed, they regard as their function, and by using their freedom for experimental work in various directions they endeavour to contribute something to the educational knowledge and practice of our time. The common name under which by continental writers on education they are usually distinguished from others does not imply that they are all organized on one pattern or conducted on the same lines. Each has, and is bent on keeping, its own individuality; but certain main features, as outlined above, they have in common, together with a common aim: the development of each individual to the fullest

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service and happiness of which he is capable as a useful member of the community.¹

¹ A well-known Swiss writer on education, M. Adrien Ferrière, of the Institut J. J. Rousseau at Geneva, who has for many years been a close observer of the "New School" movement, and by his own writings has done much to spread the ideas that underlie it, has put together, in the year 1922, a list of over 60 schools which may either, in his opinion, be called "New Schools" or are closely allied to them in spirit. Of these he finds over 30 in English-speaking countries; but the examples he takes from the United States, making up about half this number, though with certain points of resemblance, have little direct connection with the movement. In French-speaking countries he finds 11, in German-speaking countries 20; and in others 2, though under this last head the list might probably receive several additions. Of the above list about half (more than half if the American schools are included) are co-educational.

CHAPTER II

THE SCHOOL PROBLEM: AIMS

IN the preceding chapter the general characteristics of a "New School" have been outlined. How at Bedales these aims are worked out in practice is to be the subject of subsequent chapters. But though the main lines that are followed here have now been indicated, little has yet been said as to why we regard them as necessary, or why they should take the particular forms soon to be more fully described. At this point, therefore, it may be well to turn to certain general considerations that must underlie any system of education and have to find embodiment, in one form or another, in every school. What, in a word, is the problem of the school? What must it attempt to do? Only in the light of the answer given to this question can the conditions essential for carrying out the purpose of education be judged.

The conception of education as merely concerned with book-learning,—the study, at fixed times, of a fixed succession of "subjects,"—is now as extinct as the dinosaur or the Ptolemaic astronomy. It is now recognized that not learning but life is its object, and that at its widest, therefore, education must include every kind of training for life. Each of us is in fact undergoing the process of education from the cradle until the time, whenever that comes, when we cease to be capable of mental or spiritual growth. In short,

education is learning to live, and the universal teacher is experience. In a sense, therefore, we are all of necessity *self*-educated, for no other teacher can take the place of experience or do much for us beyond putting us in the way of getting it. Schools with all their equipment and traditions, teachers with all their exhortations or compulsions, books with all their stores of knowledge and inspiration, are helps, but they are only helps. In the last resort we can only learn to live by living. And yet, for most of us, school has a large part to play in the process. It is impossible for the child to master the intricacies of the real world without help : the scale is too large and the task too difficult. We must provide a real world on a smaller and simpler scale, in which he can, without too great difficulty or danger, become familiar with all that is essential for life ; giving him abundant material to observe, touch, play with and work with, and all without feeling himself helpless or useless. This is the function of the school. It must be a place of typical and organized experience, suited to the child's capacity, and carefully selected in order to bring to him the particular kind that he most needs at the time when he is best able to deal with it ; thus supplementing, simplifying and systematizing the casual experience, otherwise unorganized and overwhelming, of real life. Left to familiarize himself unaided with the immense confusion of the world of reality, he would be able to master but little of it, and much even of that little very imperfectly. School therefore exists in order to sift the seeming confusion of experience, allowing only a part of it to reach him in some simpler and more orderly form that he can grasp (this, for example, is the reason for presenting experience piecemeal, arranged in various school " subjects "),.

and selecting the part that seems most suitable and most necessary at each succeeding stage of development.

But this is not the whole of its function. If each generation had to start at the same point and learn the same lessons of experience anew, life would be merely a constant repetition of the past without possibility of progress. If only the wisdom painfully won by the experience of one generation can be stored up and recorded in a form that will make it easily available for the next, what a saving of time and effort at the start, and what continual advance should be possible ! This has always been the hope of education : to hand on this store of past experience in some form easily assimilable by the young, and so to save them from the need of toilsome re-acquisition, and give them the wisdom of age while still possessed of the powers of youth. Hence the precepts and maxims by which much store used to be set, the rules and traditions that form so large a part of any training, and the exaggerated importance always attached to books as the repositories of this treasured wisdom. Hence also the excessive part in education given to learning by heart, enforced (as in the old whipping of scholars at a " beating of the bounds " as a means of ensuring their remembrance) by all the resources of discipline. If we could become wise by repeating the wisdom of others, all this would be sensible enough. But unfortunately learning by heart is a very different thing from learning by experience ; and so the greater part of education of this type misses its mark and is mere waste of time and effort. And the more strongly it is enforced by discipline the more it fails of its purpose, being only, for the majority, a thing to be escaped from and forgotten as soon as may be.

A more hopeful way, therefore, of utilizing the stored experience of the past is not to try and replace actual experience by summaries and extracts in tabloid form to commit to memory, but rather to make possible a rapid recapitulation by simplifying and shortening the steps by which the result is to be reached ; thus compressing into a few years what otherwise would take a lifetime, if indeed any single lifetime could master what it has taken the effort of many centuries to attain. This is to follow Nature's own method, as shown by the rapid passage of the embryo through previous evolutionary stages of development. Only we have to be careful not to lose our aim by attempting too much haste. It is only too easy to make the steps so simple and so logical that they lose touch with reality. In theory anyone can soon learn to swim by performing each movement at his ease on land, or can become a skilful batsman by making before a glass the various strokes as analysed in some famous cricketer's primer ; but we know that in practice it is well to learn in the water and at the nets. How many must have shared the writer's consternation, after years of learning French at school (this was, of course, in the bad old days, before reformed methods of teaching a modern language were introduced), to find, on the first visit abroad, that one was unable to carry on a conversation, or even to understand a single sentence of any length ; or, like him, learnt to juggle, successfully so far as marks were concerned, with algebraical and chemical formulas, but with little or no idea of what they represented ! It is fatally easy to make the process of recapitulation of experience so orderly and so abstract that the element of actual experience is forgotten. For the mathematician this may be an advantage, and may lead to fresh discoveries. For the learner it is

fatal, and leads only to the empty conceit of knowledge, or to disgust and contempt.

Here, then, is the problem of the school. We have to give to each new generation as large a share as possible of the accumulated treasures of the past, the knowledge and wisdom gained by previous generations. No child can live through the whole of past experience and rediscover everything for himself. We have, therefore, to use some method of selection and simplification in order to provide a series of steps by which he may in a few years repeat the advance of unnumbered ages. But on the other hand we must not suppose, in our desire for greater simplicity and, as we are apt to assume, for greater rapidity, that knowledge can be presented in formulas to be learnt by heart, or in abstractions that to the child have as little meaning and purpose as algebra to one who has not learnt to deal with numbers. We have also, then, to see that each step is to him not merely a summary of the past but a piece of actual experience, serving his present needs and aiding his development by affording him means for the expression of his own impulses. That, in its twofold aspect, is the problem that faces us in the school. How is it to be met?

(1) School is to furnish opportunity for all kinds of necessary and helpful experience: in the first place, that is, suitable material for body and mind to make use of for growth and for the exercise of their powers; and in the second, suitable conditions to encourage the fullest possible use of these powers, including among such conditions the stimulus that comes from companionship and the social training that it gives. Some would have us believe that the child's whole development is fixed by heredity, and can only proceed, no matter what the circumstances, along the lines thus

fixed. It would probably be truer to say that each of us is born with a far wider range of possibilities, both good and bad, than can ever be all developed. The decision which particular possibilities, of either kind, will actually develop depends chiefly on circumstances ; on the environment, that is, of the growing child, and the nature and number of the opportunities that this provides. A narrow range of opportunities means the forcing of all into a particular mould, with the loss of many powers, the over-development of some, the perversion of others, and the unhappiness of a nature not able to realize itself. We want, therefore, as wide a range as possible, in order to allow for these individual differences ; and at the same time, since suggestion, whether conscious or unconscious, is such a powerful agent, we want an environment that will be likely to call out the best and most willing, rather than a poor and grudging, response. Health, happiness, material to experiment with, space and freedom for growth, freedom from adverse and unkind influences,—these the child needs just as the plant needs air, sunshine, water and a soil clear from weeds ; without them it will be but a poor kind of school, as without the others but a poor garden. But though it is our part, like the gardener's, to ensure these things, growth can only come from within ; we merely hinder it by too much interference and regimentation when what the young thing most needs is freedom to unfold and express its own nature by its own activity. Help, of course, and guidance here and there it will need ; but so long as the conditions are wholesome, if we are wise we shall not weaken it by overmuch help, still less try to force it to grow too rapidly or against its nature.

And when we think of the powers of body and mind for the development of which school must provide

opportunities, we must not overlook the interests and feelings that furnish the motives for the use of these powers and decide their direction. These feelings—the “sentiments” of the psychologists, which they define as complex groups of mental associations highly charged with emotion—have usually been neglected in education and left far too much to chance. We are apt to think of them as things that come by nature, not as products of education, and as being the concern rather of the home than of the school. But arising as they do in response to the influences, direct and indirect, that surround the child, and especially those of his social environment, at school as much as at home, we must see that the conditions and influences of the school life are such as will make appeal to those interests and feelings that are best worth having and that will prove capable of further development. We cannot give them ready-made, and we cannot compel them; here again our part is to provide opportunity, and to inspire and encourage, but more by the example of our own enthusiasms than by exhortations or other kinds of direct influence.

(2) The individual aspect of the problem has been put first in order to emphasize the fact that the promotion of all that may be summed up as self-realization is, in reality, the most vital part of education. But this is, in its very nature, the less tangible part of the work of the school, and for that reason is apt to be entirely overlooked, while attention is concentrated on the other aspect of the problem: that, namely, of handing on, in some form allowing of comparatively easy and rapid assimilation, the mass of accumulated knowledge, necessary both for the actual life of the present and for any further advance, and the inherited wisdom of past experience, embodied in law and tra-

dition, in our moral code and social inter-relations. This has always been regarded as the chief—if not, indeed, the only—function of the school. By its teaching it has to provide the knowledge and by its discipline to enforce the training necessary for civilized life ; and this, even if it be admitted that the development, by his own activity, of the powers and interests of the individual child should be our first concern, constitutes the larger part of the school problem. The chief difficulty that faces the school to-day lies in the continually increasing *amount* of knowledge that is needed for ordinary life, and the continually increasing *degree* of knowledge essential for any skilled work. In face of this difficulty what can we fairly demand that a system of education must do ?

In the first place it must see that every individual who is capable of normal education obtains a general foundation of empirical knowledge and skill, at least the minimum necessary for any kind of civilized life. This is the business of elementary education. Secondly, it must see that all who are capable of more than this have the means of extending this necessary minimum in various directions, and making it more scientific, to serve as further foundation for some special knowledge and skill. Instead, that is, of being content just to see things happen and to do things by rule of thumb, children have at this stage to learn more fully why they happen, the general laws to which they are subject, and the necessary processes to be followed out in order that desired results may be obtained. This is what secondary education has to do in preparation for the final stage, that of the further professional and technical training. Of this final stage of training far the greater part is to be given in the University, in the workshop, in business, and so forth ; it is not in any

large degree the concern of school, and need not, therefore, be further considered here. But, leaving that aside, besides equipping the individual for some kind of civilized existence, besides fitting him for going on to some technical or professional training, or at least giving him the tools needed for this purpose, what else is there that school must attempt to do ?

If education, as defined at the outset, is training for life, it is plain that the two requirements just laid down are not enough ; for to scrape a living, or even to earn it by some skilled work, is not to live. Life has needs outside the getting of a livelihood. Besides being a worker, whether with hand or head, each of us is also a thinking and feeling being with an inner life of his own ; and this inner life, no less than the outward life, needs suitable material to promote its growth, and suitable conditions to encourage the exercise of its powers. Of these conditions the chief is the life of the community. Even if we were only concerned with the individual development we could not ignore this, for no one lives to himself alone, and his relations with his fellows, all that he gives and takes as a member of the community, are among the greatest of the influences that shape his growth. But we are concerned with more than this. Born into the community, he will have rights in it and duties towards it other than the right of receiving maintenance and toleration in return for the duty of taking part in its productive work. In addition to his working life and his inner life, each of us has also, as a citizen, a communal life ; and education, which is training for life, has to provide for them all. This, then, is the third thing that school has to do : it has to establish some foundation of knowledge and experience, not only as a basis for practical and professional training, but for these other

duties and needs as well ; not only for the working life, but for the life of the spirit and the life of the community.

Some kind of elementary education, to give the minimum of knowledge and skill necessary for any kind of decent life ; some kind of secondary education, to give the tools needed for any kind of skilled work ; and, conjointly with each of these, some kind of social training and spiritual enlargement, to develop the inner life and fit for citizenship : these are the three things that school has to provide. It is a large demand. If we think of the amount of knowledge necessary for modern life, is not the range that must be covered at school already too great, and yet continually becoming greater ? It is plain that we cannot teach everything ; it is probable, indeed, that we are already attempting to teach too much. What we have to do, and what we hope to do, is not so much to give any great mass of knowledge as to give the means of getting it,—the necessary tools, and practice in the use of them. Beyond the essential minimum of the elementary stage, the foundation of facts and ideas and mental processes without which it is not possible even to begin to learn, most of school work is of value rather for the powers and habits that it trains than for the results so far obtained. Since, in order to attain any complex knowledge or skill, a considerable amount of attention is needed, to practise this power is the purpose of much of the work of school ; and a large part of the detailed knowledge required in an examination paper is required rather as a test and proof of this power than for any permanent utility of its own. And so, while in the earlier stages of education our object is to awaken interests and bring the child into contact with many kinds of experience, in order at once to give a

wide basis of the simpler kinds of knowledge and a keen enjoyment of the use of his powers, in the later stages it must rather be directed to intensifying interest in certain directions and to practising certain kinds of intellectual discipline, as the means of gaining whatever special knowledge may be required. In this way, rather than by trying to cover the whole range, school can hope to lay that foundation of knowledge and experience which has been said above to be its proper task. And throughout, in addition to this intellectual discipline, it must also furnish a discipline of conduct, the purpose of which is to establish habits of thought, feeling and action that are essential for life in a community, and to replace selfish by social motives.

In all this the teacher has obviously a more direct part to play than if we had merely to provide the individual with material and opportunity for development by experience ; for we have to see that the experience—and that above all which constitutes intellectual and social discipline—is rightly used and its lessons learned. We obviously cannot let a child do only or entirely what he likes ; too much time may be lost, and certain necessary lessons remain unlearned, and if each goes his own way he will inevitably get into someone else's. In the interests of the community, therefore, and consequently of the individual as a member of the community, we must to a large extent direct his actions, lay down the course for him to follow, and enforce it by some kind of authority. But here too we must remember that we are dealing not with so much inert matter that will take and keep any shape we choose to give it, nor with a machine that, once started, will continue to work in a particular way, but with a living organism with feelings and will that react to our direction and insistence ; and this reaction is in the

end of more importance than the immediate result secured. If, therefore, the desired result of our training is to be permanent, it must come from within, by willing response. If it is merely imposed by authority from above, without any inner response that enlists the will, our teaching will soon be forgotten and our rules thrown aside at the first opportunity. This at least will be the result where we are dealing with a character of any force and spirit. Much of what may seem successful training, in that lines laid down are slavishly followed without attempt to deviate from them, then or later, may be due to weakness of character and lack of individuality, whether innate or produced by undue severity. The Chinese lady's foot or the deformities of lips and ears practised by certain African tribes, and among them esteemed as beauties, have their analogies in the formalism in behaviour and thought, the callousness of feeling, the contempt for ideas and indifference to things of the spirit, which are the outcome of a discipline that aims at "breaking the will," or that merely follows a routine and makes no appeal to the mind or the heart. We are too apt to regard the use of authority—and to give the young excuse for so regarding it—as being mainly to check impulse and erect barriers; and we forget that barriers not accepted as right and reasonable are challenges to the bold to climb over and to the mean to sneak round them, and that repression alone, if no other outlet is provided, is the more dangerous—as medical psychology has forced us to realize—the more it seems to succeed in its immediate purpose. Even in this matter, therefore, of ensuring necessary knowledge and necessary discipline we shall often accomplish more by slower and less direct means. We must be readier to trust to the influence of sound conditions and to the teaching of

experience. There are times, of course, when compulsion must be employed ; but when used it must be seen to be reasonable, and not applied without understanding and sympathy. We shall do more by appealing to positive than to negative motives, to desires rather than to fears ; and by working as much as possible through methods of self-government. This need not mean the abdication of authority, but only the enlisting of the co-operation of those concerned—a state as far removed from lawlessness as from blind and unwilling submission.

To sum up, then : the problem with which we have to deal in the school has two aspects ; it is both an individual and a social problem. In the first place we have to allow the fullest possible development of the individual by his own activity and as an end in himself ; in the second we have to give him as much as possible of the stored wisdom of the past, and so fit him to take his place as a member of the community. And again, each of these sides of the problem has a double aspect : the provision of suitable material and of suitable conditions. Thus, on the one side, the function of the school is to give abundance of varied opportunities for the personal experience by which alone the powers can be developed ; and healthy and happy conditions of life, in order to ensure that the best and fullest use is made of these opportunities. The rest must be done by the child ; the teacher's part, these conditions once ensured, being rather to encourage than to decide the lines of growth. On the other side, school has to furnish the necessary foundation-knowledge and skill without which the demands of our complex modern life cannot be met ; and the discipline needed to ensure sound and helpful habits and motives of conduct. It is with these questions of knowledge and discipline that the teacher's

work is mainly concerned. As the range of knowledge is far too great for any learner to master, and, beyond certain elementary needs, it is not possible to prejudge, in each case, what part of it will prove of greatest value, the purpose of school-work must be not so much the amassing of large quantities of this or that kind of knowledge as the development and training of the powers needed in order to gain and use any kind of knowledge and skill. And in regard to discipline, our aim must be to establish such conditions and influences as shall not merely provide an effective discipline at the time, but, by their appeal to feeling and will, evoke a finer and more lasting response.

But here the question arises : are not the aims thus summarized plainly in some respects opposed ? To allow of the utmost individual development is to encourage independence of judgment and action ; to insist on acquiring the knowledge and submitting to the discipline essential for social life is to enforce respect for tradition and authority. Are these two demands compatible ? Or is the New Education, with its insistence upon the claims of individual development and the need of freedom for that end, impossible to reconcile with the traditional ideals of instruction and discipline ?—In the view of education that it is the aim of these pages to set forth, both demands are equally valid, and any system of education, old or new, is fatally incomplete which does not attempt to satisfy them both. If we can no longer set out to mould the child's mind and character to some preconceived pattern, neither can we stand aside and leave him to adjust himself, without guidance and control from us, to the claims of life and of his fellows. Instruction and discipline there must always be, though, in this view of education, the methods followed must be greatly

modified by the new conceptions of psychology and of social relations. We must ourselves respect, and teach our children to respect, alike the freedom of the individual and the claims of the society; and the best system of education is that which most fully reconciles both needs.

And one word more. It was long assumed that in order to fit the child for a life of maturity, the future workman for his work and the future citizen for the social duties that he will some day have to perform, his life in these years of training should be as nearly as possible modelled upon the same lines, and ruled by the same conditions, that later years will bring. Hence the demand for silence and immobility, not only during set tasks but at such other times as suit grown-up convenience; the division of the day into so many hours of work and so many of recreation, with the idea of pleasure confined to the latter; the insistence on mature methods of thought for immature minds; the application of grown-up standards both of attainment and of conduct, and the assumption that grown-up ideas and motives are already present in the consciousness of the child. It has been the task of educational reformers in the past century to show how mistaken is such a method of procedure, to apply to education the fruitful idea of evolution and to win for the child the right to live his own life and to develop on lines laid down by nature rather than by the shortsightedness of his elders. We have come to see that children will become better citizens of our grown-up world if they have first learnt to be good citizens of their own world of school. Childhood and adolescence, in short, are not to be regarded as merely a time of rehearsal for something that will be "real" life, a continual understudy of grown-up ideas and needs, but as having a life and

needs of their own. By this life and the way in which its needs are satisfied or neglected the conditions of the full-grown life are determined no less than the life of the winged insect by that, outwardly so different, of its previous stages.

This, stated in general terms, is the problem that all who are engaged in the work of education must attempt to solve. We have now to look at it no longer as educational theory but in all the details of its practical application, and to see how—reduced to terms of curriculum, methods of work, organization of the school life, and so forth—these various aspects of the problem can be dealt with in the school.

CHAPTER III

THE SCHOOL PROBLEM: ORGANIZATION

IT was said in the last chapter that school has to provide: first, the general empirical foundation of experience and ability without which any kind of civilized life is not possible; secondly, the foundation of scientific knowledge necessary for acquiring more highly specialized knowledge and skill; and in addition to these, the foundation of common experience on which will rest the claims and duties of citizenship and the various relations of the members of a community, with the interests and sentiments that have so much to do with our motives, and make up so large a part of the value and happiness of life. We have now to see what, in determining the curriculum of the school, is involved in each of these three requirements.

Owing alike to the necessities of modern life and to the special training required for those who are to undertake educational work at any stage—the earliest as much as, if not even more than, the later—school has now to a continually increasing extent to take over the home-training of the nursery. It must therefore begin with the training of the senses,¹ a thing hitherto left almost entirely to chance, with immeasurable loss to our keenness of perception. It is one of the great debts

¹ This does not imply that the sense organs can be modified by training, but only the subjective factors in perception.

that we owe to Dr. Montessori that she has made it as easy as it is to children delightful to remedy this. With sense-training must come that of many kinds of co-ordinated movement, the foundation of all bodily skill and of much, if not all, mental ability as well ; including, of course, the performance of the commonest daily needs, both personal and domestic, which children can do for themselves and take such pleasure in sharing. And with these the training of speech, as a means of expression before it is made the subject of grammatical analysis, and the use of simple tools,—not only pencil and pen, in drawing and writing, but such as are needed in household crafts, in the garden and, as soon as the child is strong enough to handle them, in the workshop. At this stage more is to be gained from all such forms of active experience than from books, though reading and the use of books have, like writing and the use of figures in calculation, so great a value for the future that they must have a large place, though not necessarily the largest, in elementary education. This also is the time for getting as much Nature-lore as the school surroundings will allow ; the larger world-knowledge of geography and history growing out of interest awakened in this way and by stories.

This brief summary,—if we omit for the moment the development of the more specially artistic and creative impulses that ought to play a large part at this stage,—represents the work of the nursery and elementary or preparatory school, up to the age of eleven or twelve. Then begins the work of the secondary school, at once wider, in being concerned with a greater mass of detailed knowledge, and more restricted in that its aim is the development of special capabilities that must gradually become narrower in range as they are intenser in application. As long as education in its

formal aspect has been practised, the means that have proved most efficacious have been found in the use of material of two kinds: first the "humanities"—the study of man's experience, the use of the instruments and powers he has acquired and gradually perfected, and the practice of the arts and crafts which have played so large a part in developing his intelligence and enlarging his sensibilities; and secondly the sciences—mathematics and the study of external nature and its processes. This material can be arranged in five main groups, comprising the familiar school "subjects." Much criticism has been directed against the division, in the school, of what is in reality a connected whole of knowledge into a number of unrelated "subjects." But some such division is necessary for two reasons. In the first place, as already said, its purpose is to lessen for the child the seeming confusion of experience by isolating certain of its elements, and so to present knowledge in easier stages. And secondly, since minds are not all alike, some being stronger in one particular aptitude and some in another,—as, for instance, in manual dexterity, in calculation, or in linguistic ability,—it is possible, by this separate treatment, to ensure for each aptitude its special field of activity and means of development, and to see that none is altogether neglected. The criticism, therefore, is only valid if the subjects are treated in such a manner as to seem entirely unrelated. One of the chief problems of the teacher is how, while keeping these "subjects" distinct, to form as many associations as possible between them, and not allow the contents of the mind to be stored in so many watertight compartments. But some dissociation there must necessarily be, as a condition of learning; and the sense of unity is to be sought rather in the school as a whole than

in the actual arrangement of the curriculum or the details of method.

School-work, then, in the secondary stage, must comprise five main groups of "subjects," without, at first, any specialization in one more than another, though, as just said, with a view to selection before long of some portion of the field for intensive work. One group that must always hold a chief place in education, though no longer the sovereign place that it used at one time to hold, is language ; including first and foremost the mother-tongue, then modern and lastly ancient languages. How many should be included depends in part on the number of years to be given to education, and in part on the subsequent career to be prepared for. If there is but little time and not much linguistic gift, plainly most will be gained by giving all the time to the command and understanding of the mother-tongue. If one more can be taken, French will probably be of greatest general value ; if a second can be added, Latin has strong claims, for its own sake as well as because it is required in many examinations. For Greek, though the finer language and literature, a place can be found only if the full classical course is decided upon for the later training ; instead of Greek, such time as can be spared is otherwise better spent on a second modern language, if this is warranted by other considerations. The predominant part that the dead languages used to take in education is now more and more claimed by the sciences, not only on the ground of utility but as a means of training. The claims of Physics and Chemistry are universally admitted in view of their multifarious application to modern needs ; those of Biology, if not yet so evident, are no less valid in the growing importance of its bearing on a large range of human problems. Some introduction to those

three branches of science must therefore be included in the school course for all at this stage. As to the necessity of including some branches of Mathematics there will be no question ; apart from its utility, in itself or in connection with other sciences, this study has from the days of Plato been recognized as affording the finest kind of intellectual discipline. In the fourth group are what may be called the social sciences, represented in the school by geography and history, both of which afford an indispensable background of knowledge, and open doors to special lines of study. The fifth group of these foundation-subjects includes different kinds of practical work, those of greatest value in the school being carpentry, garden-work and the domestic sciences, and finally the various arts, of which something more must be said.

The other groups, it will be noticed, have included only those kinds of work that are necessary as preparation for the work of life for which special knowledge and skill are required. But school has also to provide, it was said, something no less necessary for life, if we remember that life has its inward as well as its outward needs. Both in the elementary and in the secondary stage, therefore, some foundation must be laid for interests and feelings that have to do with these other instinctive needs. Knowledge is a poor thing if it does not touch heart as well as mind ; and so is any kind of skill, if it does not satisfy the creative impulse that is so large a part of life. We are too much accustomed to think of art as something not necessary for life, an added ornament rather than an essential means of self-expression. The child's impulse to dance, to sing, to make mud-pies or pictures or collections of treasures, are the instinctive expression of his vitality ; and education, if it ignores

and leaves undeveloped this side of his nature, may produce a high standard of cleverness and efficiency but a poor human being. Art,—if by art we mean the delight in the expression of life and its beauty in any form, the endeavour to create beauty for ourselves, and to heighten what we do with some touch expressive of the joy we feel in doing it,—must have a part, and a large one, in education. Singing, dancing, acting and all that it involves in the way of dressing-up, drawing and music and the crafts that appeal most to the sense of form and colour, should be a part of the school course from the first. So should all forms of literature that appeal to the imagination,—story and travel, and poetry and drama and history; and not only as passive enjoyment, but as things to create, or at least to recreate by acting them. For the general foundation of experience and ability needed for the work of life what matters most is intellectual grasp and the mastery of tools; for this further purpose what matters most is the development of imagination and sympathy, a requirement not so easy to express in terms of “subjects” in the school curriculum. Besides the means above mentioned, we have to trust to more general influences that affect not only the school-work but the whole of the school-life. Of these something more will be said at the end of the present chapter; meanwhile we must return to the curriculum in order to face the question: how can all be got into it that we have claimed to be the necessary work of school? Will not so wide a range of activities reduce the already overloaded time-table to an impossibility? And will not the result of attempting so much be a mere smattering of many things, and the mastery of none, which is the proverbial fate of a Jack-of-all-trades?

If, from the age of nine or ten, half the working hours

have to be given to Latin and Greek, or to some course whose sole end is an office stool, it is plain that the greater part of the above requirements must be jettisoned. But if we keep the real object of education steadily in view, and refuse to allow of any specialization, whether for professional, commercial, industrial or technical ends, until the general foundations have been well and truly laid and the last stage of training is reached, the problem is very different. If school can be continued beyond the age of sixteen some concentration upon special lines of training is then both necessary and desirable ; but up to that age we must not allow ultimate advantage to be sacrificed to any narrow aim. In the same way it is no less a mistake to hurry through the earlier training in the idea that the sooner the later training can be begun the more thorough and efficient it must be. For those fortunate cases in which school can be extended to eighteen, then to be followed by a technical or professional training at the University or elsewhere, the school years fall into three, or if we include the nursery stage as well, into four distinct stages. The first, up to the age of seven or so, is mainly concerned, as said above, with the training of the senses and of co-ordinated activity in the simple daily needs and in writing and reading (this, as Dr. Montessori has shown, being the natural order of development) as basis of further advance. In this stage, while individual development is the one end in view, the influences of the social organization and common life must not be underrated. Not only is the greater part of the child's experience at this stage determined for him, and his ideas, beliefs and values formed either directly by the explanations of his elders or indirectly by those current in his social environment, but it is largely through common play and by mutual

help and consideration that he learns to think of himself as a member of the community, and able to contribute to its welfare.

The second stage, up to twelve, is that of the elementary or preparatory school, still mainly concerned with perceptions and the inferences to be drawn from them, and with all manner of activities in the use of simple tools and materials ; a stage of discovery and creative effort rather than of absorbing and reproducing formalized and abstract knowledge. The truest tests of progress at this stage are active interests and things made, rather than examination papers and things learnt by heart. To make the passing from the Preparatory to the Public School dependent on Scholarship examinations in the subjects with which the secondary school deals, is to force one side of the mind at the expense of a completer development in intelligence and initiative, things which in the end will prove of far greater value than any amount of lifeless knowledge ; and such forcing is more likely to blunt and weary the immature mind than to sharpen and strengthen its powers. In this stage individual and social development are closely connected, and in common activity of all kinds, both in work and play, lies one of the most valuable parts of school training ; as, outside the school, has been recognized and utilized with such insight and success in the Scout organization.

The third stage, up to sixteen or so, is that of the more formal training needed as foundation for any special technical or " higher " education, and so must deal more largely with abstract ideas and inferences. For this training the general course already outlined, covering a wide range of subjects, is not, in most cases, too wide, and is required in order to give the many-sided interest and intelligence that the higher walks of

life demand. It is required also, if some strong bent has not already declared itself beyond mistaking, or circumstances have not decided the choice of career, to show in which direction the abilities are strongest and will best repay further training. For some, of course, the range will be too wide, and for them a sounder though narrower training must be found in curtailing it; some, for example, will gain more from giving more time to the practical group instead of to languages or to mathematics. But, though lack of time and of ability have to be taken into account, to begin to specialize, at this stage, in any one group at the expense of the others is at best an unfortunate necessity; to do so in any other case is to run a grave risk not only of narrowing the mental outlook and flexibility, but also of carefully squaring a peg which, it may afterwards prove, nature has destined for a hole of another shape. Most school-leaving examinations recognize this so far as to require proof of some capacity to deal with a fairly wide range of subjects rather than marked ability in one group only. Scholarship examinations, which naturally tend to be of the latter kind, are, for this very reason, only in place in the stage following the one we are now considering.

To take at the same time a couple of languages, at least one branch of science, mathematics, history, and some kind of practical work, is well within the capacity and interest of those who are marked out for higher education at the University and for the higher reaches of work in any career. But to take so wide a range as this means, of course, that no special side of the school-work can be advanced to a high standard by the age of sixteen. To those accustomed to specialization, whether in classics or some one of the other groups, from a much earlier age, this may seem to condemn

out of hand such a course as that here proposed. If our ideal of the product of education is the expert in a single field of knowledge, ignorant of and indifferent to most of what lies outside his own line of study, then the condemnation is just. But for any but the professional scholar, whose life is to be devoted to some one line of research, this is the narrowest of ideals; and even for him the knowledge of the expert—to say nothing of the value of the human being—is heightened and enriched by other kinds of knowledge and other interests. If, on the other hand, dismissing this narrow ideal, we regard intelligence and initiative as of more importance, both for the gaining of knowledge and still more for its use, than the possession at this stage of any large amount, we shall be content to let concentration of effort wait until the powers are ripe for it. This they cannot be until the most difficult stage of physical growth is past, and the uncertain desires of boyhood have given place to the more settled and better founded ambitions of youth, and until the claims of later life and the capacities with which to meet them are more fully realized.

Up to sixteen, then (needless to say, this, like the other ages mentioned, is only meant as a general guide, since development is not solely a matter of age and may be advanced or retarded by various factors, hereditary or accidental¹), it is well to keep to a general course, as wide as is possible, even though the advance possible in any one subject may seem to be kept back by this dispersal of interest and effort. What seems delay now will be more than made up by the freshness of interest and wider background of knowledge brought

¹ In all educational matters the "physiological age" and the "mental age" have to be taken into consideration no less than,—indeed, even more than—the "chronological age" of the child.

to bear, during the following stage, on the special line of training selected. This final stage covers the last years at school, which are directly preparatory for the professional or technical training that is to follow. At this stage intensive work in language, science, or whatever line is selected has its rightful place; and the narrower range of a scholarship examination, only hurtful before, may now be a useful stimulus and test. In these last years, therefore, school must offer a considerable range of choice between special courses of work, according to the individual bent and future needs; but even now it would be a mistake to let all interest and effort be absorbed in one kind of study only, or to let the claims of culture be entirely subordinated to those of the career in view.

Throughout the whole school-course, made up of these four stages, in which the character of the work differs in accordance with the main purpose of each, we must remember the truth of the old saying that more haste means less speed. The mind, no less than the body, must have plenty of time to grow, and needs plenty of play,—activity, that is, self-chosen and engaged in for its own sake rather than for any resulting gain,—if it is to grow healthy as well as strong. In the earlier stages there is room for a certain amount of choice in the order and time of approaching new work; and this, if followed, allows full use to be made of interest, the main factor in good work and sustained effort. In the final stage some freedom of choice, in accordance with bent and capacity, is essential in order to call out the best work and prevent a misfit in life. To force a particular vocation upon a boy or a girl may be as disastrous as to choose for them a wife or a husband. In these later years, therefore, it is as desirable to allow some possibility of following their natural

bent as to give them the opportunity of forming congenial friendships. And at every stage there are two points that cannot be too much insisted on: the first that real living knowledge, such as can be put to real and living use, is got, not by mere absorption at second hand, but by one's own efforts and by some kind of research,—a method which is applicable not only in the teaching of science; and the second, that fully as important as the actual work in hand and the immediate result to be obtained is the motive aroused in the doing of it—whether, for example, merely fear of punishment or the spur of competition or something finer—and the kind of feeling to which the work and the conditions accompanying it give rise and with which it is permanently associated.

This latter consideration brings us to the question of school discipline, how much there should be and of what kind, on which there have been in recent years such divergent views and such extremes of practice. Some uphold a general go-as-you-please, with no penalties but those of experience, and no rules but those that each school-generation makes for itself. In such a community whether the result is chaos or an orderly self-governing republic—and it can be either—in part depends on the scale on which the experiment is tried, and still more on the sympathy and genius of the guiding spirit. But in planning a school, as in any other human institution, it is wiser not to make its working dependent on so rare a thing as genius, but to realize that we cannot do without some rules and some discipline. The question is rather between two kinds of discipline: whether, that is, it shall approximate to the military pattern in which everything is settled by order from above, or what precise degree of self-determination it shall allow. Of this more will be said

presently. So far as the school-work goes, there must plainly be punctuality and absence of the disorder that means hindrance to work or annoyance to others ; and while, as said above, there can be some choice as to the time and order of beginning new work, the main lines to be followed are necessarily fixed. With each succeeding stage there must be increasingly intensive study and sustained effort. When interest is strongly roused, this will come of itself. But though we can do much to evoke and utilize interest, it is not to be expected that it can always be present ; and it is our part to see that the habit of attention and steady work, even at an uninteresting task, is learnt, and the need of learning it understood.

But no course of mental training, however carefully planned, can be carried out unless equal attention is given to health and physical training ; so dependent is mental effort, in youth especially, on physical conditions. In an earlier chapter stress was laid on the need of healthy conditions of life and work, of proper food, plenty of sleep, a careful arrangement of the day with sufficient variety and hours of work not too long, proper attention to daily habits, clothing in which use has more to say than fashion, and so forth. It was also insisted that games should not be the only form of exercise, but that various kinds of manual work—not only in the workshops, but out of doors as well in garden and farm and in the care of playing-fields and any constructive work that may be required—are valuable both as giving health and widening interests, and not least as dispelling the idea that play is the only form of recreation, and work with the hands in any way unworthy of a gentleman. Besides such work and games, gymnastics should be a regular part of the school course for all, in order to ensure complete and

harmonious physical development, and especially to remedy by suitable treatment any of the specific weaknesses that often accompany growth. Nor are external conditions all that are needed, but definite health-teaching as well, so that all may come to know the factors of health and the proper regulation of their own lives. This teaching should include some anatomy and human physiology, and should not—as is too frequently the case—ignore the physiology of sex, a subject on which no boy or girl ought to be left in ignorance. Knowledge is not, of course, in itself a safeguard; but knowledge which sets the subject free from morbid curiosities and false shame is far safer than an ignorance that is in itself no small danger or, more often, is not ignorance at all but a partial knowledge, probably far from true and almost certainly far from clean.

But beyond all our teaching and the best that organization can do, the influences most potent in the end will probably be those that are least consciously felt at the time; the influences of the environment and the motives that are daily and hourly called into play by the daily life of the school. It is hardly possible to estimate the effect of surroundings even on physical health, and in a greater degree on mental health and character; especially is one apt to underrate it in the case of children, who are themselves unconscious of the effect and ready to take everything for granted. But it is no mere fancy of the poets to attribute lasting effects to the influence on childhood of its surroundings. This, as has been said above, is one strong reason for placing a school in the country, in order to secure the unconscious influence of hills, woods and streams and all country sights and sounds, as well as the gain for health of country air and country occupations. The

effect of these influences is the greater if there is full freedom to enjoy them, with no narrow restrictions of bounds, but frequent opportunities for an afternoon's ramble or even occasionally for longer expeditions. And it is not only the surrounding country that matters, and free access to the beauty of Nature, but beauty also in the immediate surroundings, in the school buildings, in the rooms in which the children live and the things of everyday use. All these influences may seem to have little weight at the time or even to remain unnoticed, but they sink into the unconscious mind which plays, as psychologists are discovering, so large a part for good or bad in each of us. It is things like these that colour our love of country and those other deep-lying sentiments that gather round our intuitions of beauty and truth and goodness and, though seldom articulate and often scarcely conscious, are yet the greatest forces in our lives.

Of more direct, even if hardly more conscious, influence is the whole atmosphere of the school life. This is in the main a matter of personal influences rather than of organization ; but in part is dependent on habits and feelings unconsciously formed by the school organization and the motives to which it makes most constant appeal. Thus it makes a vast difference, both at the time and for the future, whether the chief stimulus is found in competition, each for self, or in co-operation, each for all. This is recognized in games ; and team games, in which individual success is subordinated to the good of the side, have always been held in highest esteem as a means of education. The same spirit needs extending to the school-work as a whole. If in this work securing success for oneself is made the only goal and the only source of effort, small wonder if this spirit is carried later into business and



shows its fullest expression in the profiteer. And though the individual competition of the class-room is partly counteracted by the traditional *esprit de corps* encouraged in other ways, this is usually only another kind of competition between forms or dormitories or houses. We have to see that the traditions and activities of the school are not based on competition only, but that the service of the school in carrying out all kinds of "school duties,"—from the humblest tidying-up to those of the Head of the School, which plainly enhance the welfare and happiness of all,—is made a more familiar reason for doing things than merely beating a rival or enjoying a personal privilege. If this can be established at school, it will do much to strengthen the tradition of public service as a worthier goal for the best energies of life than private profit.

And similarly it makes all the difference what is the spirit felt to underlie the school rules and the exercise of authority; whether one of suspicion, as shown in frequent call-overs and narrow bounds and lock-ups and in the whole system of rules and punishments, or one of trust. If we believe that children normally wish to do what they have once understood and accepted as reasonable and right, and are eager to respond to the trust we place in them, we shall believe in the wisdom of trusting them even from the first (and still more as they grow older) as capable of being largely responsible for their own actions, and so shall be ready to give them an increasing share in their own government. The wielding of large powers of authority by Prefects is a well-established and, as most will agree, an admirable feature of our Public Schools. But this principle of self-government can be still further extended and made more real if smaller units in the school have their own officers and some part of their government (not

necessarily of the same pattern in all cases) in their own hands ; and if all take some share in the making of the rules and the decision of such questions of administration as can be left to them. There is room here for much experiment in the various methods and possibilities of self-government ; and experience thus gained at school—for we carry with us from school the ideas of social organization and government that we have there unconsciously imbibed—may prove to have its bearing on the problems of later life.

Of those deeper influences in the school life that by their conscious or unconscious teaching do most to create the distinctive tone of a school, two of the most important have not yet been touched upon: the mutual influence of the sexes, and the character of the religious teaching. The former, being, as has already been said, one of the distinctive features of Bedales, needs fuller treatment in a separate chapter. For the moment, leaving aside all question of co-education, it should be made plain that in all that has hitherto been said, though it may seem to have been directed only to the needs of boys, no distinction of these from the educational needs of girls has been intended. In the earlier stages all that applies to the one sex applies equally to the other. It is only in the later stages, when specialization begins, that any large measure of difference has to be made ; and even then, seeing that most of the professions open to boys are now open to girls as well, the differences are not so great as might be supposed, and at this later stage also the greater part of the training, whether given together or in separate schools, must necessarily still be on much the same lines. But if there is little need to dwell on this, there is more to insist that, if they are educated separately, it is all the more desirable that neither should be

altogether cut off from the influence of the other sex. No one will now uphold the old monastic ideal for the upbringing of boys. For them it is recognized that the humanizing influence of a house-mother is needed, whether from the point of view of personal well-being or of manners or character ; and also that, for the younger at least, some part of the teaching is best entrusted to women. The converse of this, that girls also need some part of their teaching to be given by men, will not be so readily admitted ; but though in scholarship and in other respects women may be fully as well qualified teachers as men, there are inevitably in any community rigidly confined to the one sex alone a certain narrowness of outlook, a one-sidedness of view, and a tendency to the exaggeration of the petty and the personal which are unfortunate influences in education, the stronger that they are, of course, unconscious.

And lastly, what is the religious teaching of the school to be ? No educational problem has been so fiercely discussed or so much misunderstood. It has too often been assumed that religious teaching means the enforcing of certain forms and ceremonies, or the impressing on young minds of certain intellectual beliefs and theological dogmas. But this, if done in the name of religious teaching—although, like Jewish history or the critical study of a Greek text, it may have no more than a nominal connection with religion—is only too likely to defeat its own purpose. Things that in childhood have little meaning and are merely wearisome are thought of as things to escape from as soon as one has the power ; and if religion is bound up with forms so thought of, or with assertions whose truth the growing mind will sooner or later question and reject, it is only too sure to be thrown away, after

a time, as a thing of no use or meaning, or at least to be regarded as merely a fairy-tale for children. Instead of associating religion with a narrow sectarianism that would deny the truth or value of all but one form of observance or belief, we want to teach a tolerance that is the outcome not of indifference but of sympathy and understanding, a tolerance that looks rather to the spirit at work beneath the forms and is expressed in the believer's life more than in his creed. Just as it is a help towards avoiding a narrow insularity of outlook in other matters, and promoting an international goodwill that must rest on a better knowledge of other countries, if there are in the school those who come from different parts of the world and belong to other nationalities ; so too it helps to produce this more tolerant spirit in religion if the school contains those of different creeds and ways of thinking, and helps all to realize that it is not the profession but the practice that makes religion true. There is still much that is common to all religions, common ground on which all can meet, and common words that all can use though each will interpret them in his own way. To join in common services is in itself a thing of value ; things then said may be amongst the most real influences of the school years ; and the words heard or sung, even if without much attention at the time, like much else in the surroundings (as said above), sink into the mind and help to shape its motives, and may later return to consciousness as things of power. But helpful as such services can be, our teaching will be a poor and narrow thing if it does not make plain that religion is not so much something to be believed in as something to be lived ; not a matter of any special place or time or kind of observance, but rather the spirit that prompts and directs action, that shapes ideals, gives strength of

endurance and purpose, and finds expression not so much in religious exercises or in forms of words to be repeated as in the daily life. Worship, art, labour, love, these (it has been truly said) make men's lives. The most real religious teaching that school can give is to bring these things into the life of every day and to associate them with the child's growing thoughts about life and its purpose, and the Power that inspires and directs it, and with the feelings of wonder and awe and aspiration that are the instinctive elements of all religions ; so that as children grow up they may carry with them the feeling that the spirit of religion, under whatever forms it is expressed, is a real and essential part of life, not something unmanly or merely formal, or dissociated altogether from their real work and real ambitions.

CHAPTER IV

CO-EDUCATION

ONE of the things, as was said at the outset, for which Bedales is best known is the fact that, though not the first school in this country to adopt co-education, it was at least the first to apply it throughout the whole range of the school years between the nursery and the University, and in its completest form under the conditions of boarding-school life. The principle was adopted here, and later in several of the "New Schools" of which mention has been made above, as the natural and logical outcome of the view of education as a training for the whole of life by means of the fullest possible range of experience, and not, therefore, to be limited to one sex any more than to one nationality or creed. But even if this view of education is accepted, its application to the joint upbringing of the sexes may be more doubtfully regarded. It may be well, therefore, to give somewhat more fully our reasons for adopting what in this country is still looked upon as a rare and novel experiment, long familiar as it has been not only in America, where separate schools are the exception, but also in the Scandinavian countries, and, nearer home, in Scotland, while of recent years it has been introduced into various other countries of Europe.

If it is not, indeed, any longer necessary to apologize

for it as for something so strange as to seem monstrous and unnatural, or to remind objectors that nature has taken no precautions to separate boys and girls, at any stage of their growth, into different families, there are still plenty of doubts and difficulties that have to be met. Some of the commonest objections need not be taken too seriously. Do we want boys to play with dolls? Are girls to play football, or are boys to spend their time in dancing instead? Are girls to be caned? Is it good for boys to be tied throughout their school-life to women's apron-strings?—these and the like may be treated as rhetorical questions which do not expect an answer; at least they do not need one other than is given in any home. But some are more serious. The process of sex-development is a time of difficulty in any child's life; is it not merely adding danger to difficulty to keep the sexes together during these years? Or again, if, in addition to natural differences of strength or capacity, it is an observed physiological fact that boys and girls do not develop alike, but at different rates and at different times, must not setting them to follow the same course do inevitable harm to one sex or the other, by making demands that must be either excessive or insufficient? Difficulties such as these are not to be lightly dismissed; and co-education, whatever the advantages it promises, cannot be accepted as an article of educational faith until it has been shown that they are either less serious than they look, or that if they are boldly faced some greater gain lies in the means by which they can be overcome.

Let it be granted, then, at the outset that there are differences, some of them well marked, between boy and girl; but what of this? The aim of bringing them up together is not to make them alike, but,

amongst other things, to see that neither sex is debarred from the fullest individual development by merely conventional differences of treatment. It has already, in the preceding chapters, been made plain that so far from attempting or desiring to put all into one mould or turn out a standardized product, as uniform in thought and feeling as in dress, the purpose of education should be to provide all possible opportunity for the growth of individuality and to make all possible allowance for individual differences, so that each can become his best self. So wide are the differences between individuals, even of the same sex, that the problem is not so greatly altered as might at first appear by the fact of having the needs of both sexes to consider. Once we recognize that no two human beings are exactly alike, and that children, if we are to educate instead of merely drilling them, cannot be treated in masses but must be considered as human beings, each in some respect unique, we soon discover that the differences of sex are no greater and no more varied than those of temperament and natural capacity. On the contrary, their importance is easily exaggerated, and the far more numerous points of similarity overlooked from their very obviousness. If we do not want to make boys and girls alike, neither ought we to shut our eyes to the fact how much alike they are, and how largely their needs are similar. Whether in work or play, or in the school life, the greater part of the provision to be made for them is the same; and more than ever in these days when, after school, both sexes more and more share the same interests and follow the same careers.¹

¹ Much helpful evidence as to points of difference and similarity between the sexes is given in the recently issued Report of the Consultative Committee on Differentiation of the Curriculum for boys and girls in Secondary Schools. See Appendix I, page 213.

But whether we are inclined to insist on the differences or the likenesses, the question remains whether a common upbringing is desirable. Even if the system of education we adopt allows of all possible differences of treatment, and even if, on the other side, far the greater part of education must in any case be the same for both, why, it may still be asked, should it be given to them together? If given separately it can be just as efficient—this, at least, is usually taken for granted—and if, as has been admitted, certain difficulties have to be faced when they are together, is it not common sense to educate them separately, and only gratuitous foolishness to insist on incurring avoidable risks? If we were merely concerned that boy and girl should get a similar education the argument might hold; but, whether the same or different, the important thing is that they should get it *together*; for just in this community of life and interests, and the mental attitude and outlook that it makes habitual, lies the gain for mind and character and for the later life that they will have to share.

As to the mental gain, there is for each an intellectual stimulus, of a somewhat different kind, in the presence of the other. The girl at first develops the more rapidly, and at this stage her greater responsiveness and readiness of interest are a spur to the boy and help him to overcome his difficulty of self-expression. Nor does she gain less from the wider outlook, in the treatment of any subject, that is the result of the somewhat different points of view from which they approach it. And for both alike there is the gain of coming into daily contact with teachers of both sexes. It is by no means the least of the advantages of co-education that it necessitates a mixed staff, with the greater variety of interest and outlook that this

implies ; an immense advantage, in the first place to the teachers themselves (for whom otherwise the school life may easily become a narrowing and deteriorating influence), and therefore also to those they teach, at once in the actual influences of the class-room and even more, as already insisted on, in the whole atmosphere and life of the school.

For it is not merely in the common instruction of the class-room, but still more in the common interests and problems and the whole intercourse of the school life that the chief gains of co-education are to be found. On the one side there is the humanizing influence that the presence of girls exerts on boys, not only in language and manners and still weightier matters of conduct, but also in ideas of government and methods of exerting authority, and in their general outlook on the problems of life and the ideals with which they prepare to meet them ; and on the other there is the sense of greater freedom and enlargement of the girl's horizon such as she gets if one of a large family of brothers and sisters—the common life together providing the natural correction for the pettiness and sentimentality rife amongst girls when thrown upon themselves and their own interests alone. Each has something to give the other that they cannot otherwise get. If the boy needs civilizing by the girl, no less, in other ways, is the girl's nature made fuller and more human by daily contact with the boy.

And if we look beyond the actual years of growth to the men and women of to-morrow that the school is making, and the world in which they will live, the need and the value of co-education are most clearly to be seen. Whether we think of the home that they will have to make and share with each other, or of the

working life in which they will take part, or of the wider social and political life whose claims affect both alike and whose problems neither can solve satisfactorily alone, it is plain that the difficulties that then await them are greatly increased if they approach them as strangers to each other with different habits of thought, different standards of conduct, and different ideals. And yet is not this, at present, almost inevitably the case? When Bernard Shaw says, in one of his prefaces, that "a man as intimate with his own wife as a magistrate with his clerk, or a Prime Minister with the Leader of the Opposition, is a man in ten thousand," it may be thought to be merely a characteristic paradox, meant to startle rather than to convince. But listen to the same thing said by a writer less prone to exaggerate, R. L. Stevenson: "Man is a creature who lives not upon bread alone, but principally by catchwords; and the little rift between the sexes is astonishingly widened by simply teaching one set of catchwords to the girls and another to the boys. They are taught to follow different virtues, to hate different vices, to place their ideal, even for each other, in different achievements. . . . What the boy does almost proudly, as a manly peccadillo, the girl will shudder at as a debasing vice; what is to her the mere common sense of tactics, he will spit out of his mouth as shameful." Where does the remedy lie? Not in the adoption by either of the standards of the other, but in finding, by help of mutual knowledge and common effort, especially in the years when habits of thought and feeling are being formed, common values and standards of judgment. We need a truer and happier relationship to take the place of the alternate phases of mutual contempt and mutual idolization that are encouraged by separate upbringing and mutual

ignorance. Only by living together, by sharing the same interests, and working at the same things, by seeing how the matters of daily experience affect them differently, and learning to make allowance for the differences, by meeting the daily difficulties and working out together the problems of government to which the school life gives rise, can come the instinctive understanding and confidence, as of fellow-countrymen instead of foreigners, that are the only basis of real and lasting comradeship, whether in common fields of work or in the region, beset with so many pitfalls, of friendship and love.

But here objections are sure to break in, for it is just in this matter of comradeship, and in this region of pitfalls, that to many co-education seems so dangerous. They fear that, if brought up together, boys must inevitably be made effeminate by the example of girls and the surroundings that these require ; while girls, they think, will no less inevitably lose their womanly qualities and become mere copies of boys. This fear rests on the belief that in co-education both must do exactly the same things, and that the aim is to make them as much alike as possible. But this, it has already been said, co-education does not mean. There is no reason why a boy in a mixed school should not play football and box just as hard as in a school for boys only, and this without leading girls to do the same, though they, too, can show as much pluck in their own games. A certain amount of similarity is, indeed, eminently desirable. The Scout movement has shown the value for boys of learning to do for themselves many things that used to be looked down on as girls' work ; and, on the other side, a girl can with advantage do much that a boy does without thereby becoming in any way a hoyden. If the old " lady-like " ideal of

conduct, that tried to cut off a girl from realities and frowned on any vigorous action, has passed into the same discredit as the swearing, bullying, foul-mouthed type of boy; so much the better. Most healthy girls go through a tomboy stage, and, if their healthy instincts are not repressed, soon outgrow it and are all the better women for having passed through it. The characteristic qualities of the sexes are not so merely skin-deep that they are in danger of being completely changed or overlaid by a common upbringing. It is rather by separation during the formative years that they are apt either to become exaggerated or to remain undeveloped ; and only when boy and girl grow up together that they develop their whole natures, differences as well as resemblances, most normally and healthily.

Some fear that, thus growing up together and learning to take each other as a matter of course, they will remain indifferent to each other and lose the glamour of romance. In this there is this much truth, that the daily intercourse of school life on equal terms, each seeing the other, as it were, in plain daylight and so able to make a truer valuation, tends to postpone the emergence of sex-consciousness and, in place of the insurgent demands of a repressed instinct, heightened by the attraction of the unknown, allows the natural sex-attraction to develop on sounder lines of comradeship, and thus prepares a wholesome soil for the later growth of love. Most people assume that the mere separation of the sexes ensures putting off till maturity the awakening of the sexual life ; in reality separation does no such thing, but tends rather to stimulate and force it into exaggerated and harmful forms. It is truer to say that, both during the years of growth and in the after results, develop-

ment is in general more normal and more healthy where boys and girls grow up together.

But what if this normal development means, as others fear, falling in love at an age when they ought to be concentrating all their energies on school-work and examinations? As just said, instead of inducing precocious love-making, common work, common interests and the hourly intercourse of a common life afford a natural outlet for feelings that, if thwarted and driven in on themselves, are apt to turn to silliness or worse. Whether this outlet takes the form of simple and sensible comradeship or of silliness and flirtation depends mainly on the general feeling of the community; and this in turn depends mainly on the conditions, sensible or otherwise, under which the life together is lived; and especially on the attitude, sensible or otherwise, of the school authorities, including the older boys and girls who hold any position of responsibility, and of parents. Older people can easily do much—far more than they generally realize—by silly questions and innuendoes to spoil the natural and matter-of-course acceptance by each sex of the other, and to lead them to think that some sort of silliness is inevitable instead of a simple friendliness. If, on the other hand, all take the latter for granted and treat any approach to silliness as the unwanted exception and a thing that soon spoils good comradeship, children are ready enough to take this attitude and, the more thoughtful among them, to take a pride in maintaining it. In this, as in other matters, we get what we show that we expect. If we look upon all friendship between boy and girl with fear and suspicion, we shall soon make it justify our distrust. If we treat it with sympathy and understanding, as a thing as natural and helpful as any other friendship

if kept on sensible and straightforward lines, it will in the greater number of cases be only good for both. Sometimes it will not be so ; it may become silly, or it may be too exclusive, or too distracting, and we must find some way to make them see it in this light, and put it on better lines. Even so it may well have done good ; for the direction and control of the feelings is a thing that has to be learnt no less than that of hand or mind, and here also experience is the only sure teacher. In education mistakes are not the least valuable of lessons, and the small mistakes, taken in time, may save from the big ones later on. It needs, as said above, sympathy on our part and understanding, and it needs common sense. What part of education does not ? Sympathy without common sense can be as harmful as, on the other side, the hard common sense without sympathy that, trying to crush impulses, only drives them under the surface, out of sight but by no means out of mind, instead of utilizing and guiding them into helpful channels. From such possibilities of friendship, neither looked upon with suspicion nor left unaided, but treated with sympathy and common sense, comes the mutual knowledge without which there can be no real sympathy or respect between the sexes—the only firm basis for lasting comradeship, and for love when in due time it comes. This knowledge of each other, gained throughout years of school intercourse, is the best of safeguards against hasty mistakes of ignorance ; and if, as sometimes happens, a school friendship ripens later into love, it could have no surer foundation or better guarantee of lasting happiness.

If marriage is to be not merely a thing of mutual attraction and some similarity of tastes, but a com-

munity of mind and spirit as well, it is a finer but also a far more exacting thing, and needs some fuller apprenticeship than casual acquaintance can give. It cannot, of course, be claimed that school friendships and the daily intercourse of school will prove an infallible guide (what, short of the whole of experience, could give us that ?), but we can hope that they will furnish a basis of knowledge and a criterion of judgment to prevent the falling in and out of marriage for a whim in what, since the war especially, has threatened to become the modern fashion.

But even if the sex-difficulty, so far from making co-education impossible, proves, if boldly faced and sensibly handled, to be one of our greatest educational opportunities, there still remains the other difficulty, that boy and girl develop at different rates, and in consequence what, at any given age, may be good for the one may be bad for the other. That the curve of growth is not the same for the two sexes is undoubted. Both in body and mind the girl develops earlier, and up to fifteen or so is usually a year, or even two, in advance of the boy. Up to this age it is, therefore, easy for her to hold her own in everything except matters of physical strength ; and it is by no means bad for the boy, in these earlier years in which he prefers bodily to mental effort, to have the spur of her readier response to any kind of intellectual stimulus. After fifteen, on the other hand, the boy's development is in all ways more rapid, while that of the girl slackens ; and at this stage it would be a mistake to insist on their working at the same things and at the same rate. But, as has already been urged, the common general course, that all alike have been following up to this point, should now give place to special lines of work in accord with the peculiar bent and future needs of

each ; and this makes it easy to allow of differences both in the courses followed and in the severity of the work, and thus to avoid making things insufficiently exacting for the one or running the risk of overstrain for the other. This will be more easily done if, as explained later, the work is so arranged that each can advance at his own pace and only those work together who are at the same level. If that is the case, there need be no more difficulty of this kind where boys and girls are together than in separate schools ; in which, indeed, owing to the pressure of external examinations, there can be just as much or even more competition, and no less risk of overstrain to girls in these all-important years in which no excessive demands ought to be made on the physical and nervous energy then being stored to meet the needs of future motherhood. To encourage any kind of competition between the sexes, during these years above all, would be a criminal folly. But such competition is in no sense a necessary part of co-education ; it is, rather, an essential part of its purpose to replace sex-competition, in this as in other things, by every possible kind of co-operation.

And whatever the differences in the courses followed in these later school years, there is still much even in the work, and very much in the school life, that can be shared. Whatever the career in view and the special lines of work, scientific, technical and so forth, that lead up to it, time must still be found for keeping up studies in language, literature, history or art—the rightly called “humanities,” whose purpose is the enriching of the mind with the treasures of imagination and feeling as well as the utilities of knowledge. In these studies there is a wide field for common work, of great gain to both, in which the girl is at no disad-

vantage ; and in this field, as in all social interests, such as music, dancing and acting, for which the school life gives abundant scope, the co-operation of the sexes adds greatly to the range of what can be accomplished, and so to the fullness and happiness of life. Adolescence craves happiness as its right ; and it makes all the difference, not only at the time but for the future, what means it has for satisfying the craving. This is a need far too little considered at school. Games are the main thing relied upon ; but to how many can games give this satisfaction, and what sort of satisfaction is it at best ? Only in filling both the working and leisure hours of life with manifold interests and healthful activities is any real satisfaction to be found such as will last after school days are over ; a satisfaction the more real and the more lasting if these interests and activities are shared by both sexes, and so form a bond of common experience and common memories associated with the enthusiasms and aspirations of youth, that is one of the most delightful, and at the same time one of the most helpful, contributions that school can make to life.

For delightful as is the community of interests that it brings, this school-comradeship has something of yet greater value to give. From the sharing of common responsibilities, from the facing together of difficulties and problems of a life in whose ordering they have a joint share, from the sense of living in a community that they are together shaping and helping to create, comes a feeling of interdependence, of co-operation in something more than personal aims, of a relationship and an outlook no longer negative, determined by convention, but positive, based on mutual helpfulness. It is a commonplace that this, beyond all recent times, is a time of change. Not



only has a new world to be shaped out of the ruins of the old that the war has left, but, even apart from this, vast changes, hastened or retarded by the war, are visibly in progress. In the relations of nation with nation, of class with class, of the sexes with each other, all is yet to make. And in all these things the task is one in which both sexes have to take their share. For such a common task do they not need a common training, habits of co-operation and understanding rooted in long experience, and a sense of comradeship that has been tested and confirmed by all that has gone to shape their powers and aims? If most of all it is in the school that the foundations of the future are laid, is it not a factor of success that those who will together do the building should from the outset learn to work and plan together? Such at least is our conviction. It is this conviction of its value and our experience of its practical working and results that have led us to regard co-education as a vital part of the training for the life of our time and its needs. It brings with it, as we hold, real gains to both sexes; and if it brings difficulties too that, if disregarded, might more than outweigh the gains, these very difficulties, wisely faced, prove to be by no means insuperable, but even productive of further gain both at the time and yet more for the future.

CHAPTER V

THE GROWTH OF THE SCHOOL

(BY O. B. POWELL)

THE foregoing chapters have been concerned with the general conception of education and the special views that we had in view in the foundation of Bedales. From these the reader will have gathered some idea of the kind of school that we wanted to create ; it remains now to show how far it has been possible to make it a working reality, and what shape these aims have taken in actual practice.

The purport of this chapter is to make clear, as far as may be possible, how the school has grown and developed to the character and proportions that it has to-day from that little family party of nine or ten that constituted Bedales in 1893. There is little doubt that a frank autobiographical series of pictures and reminiscences through the last thirty years would most surely enable the reader to understand the varying phases of the school's history, but it is not yet time for this. All that can be attempted here is to review the more markedly different stages of growth, along with the changing material and influences.

In the Appendix will be found a graph showing the variations in numbers from the start to the present day.¹ From this graph more may be gathered than a first glance might suggest, and the reader is asked to refer to it during the present chapter.

¹ See Appendix II, page 219.

The thirty years may be conveniently grouped into five periods, as follows :—

- I. A country house near Lindfield in Sussex.
(1893–1900.)
- II. A school getting into school buildings.
(1900–1905.)
- III. A Co-educational school at work. (1905–1914.)
- IV. The War. (1914–1918.)
- V. Recovery and Re-orientation. (1918–1923.)

I. The School first opened on January 29, 1893, in an old stone-built, stone-roofed house on Bedales Hill, near Lindfield, on the road leading to Chailey Common and Lewes. There were three boys, three masters and three mistresses. The house stood in a beautiful garden with a view northward to Crowborough and Ashdown Forest. The chief feature of the house was a large central hall, unceiled, with a large, mullioned window to the south. This was used for meals, social gatherings, Sunday evening services, concerts, lectures and plays. We had no playing fields until we levelled them. The first summer we played cricket on the tennis-lawn with the aid of much netting. A harness room was our chemical laboratory, the physical laboratory a loose-box, and a hay-loft made a good carpenter's shop.

Those first three years appear, on looking back, more especially a time of Adventure, of trying to discover what we could do with our handful of children and where we could do it ; a very domestic time, during which the problem of simple and healthy diet and clothing and daily routine bulked very large ; when it was said of us by the scoffer that we took brown bread and cocoa at breakfast and tea as if partaking of the Sacrament, and that the children

would learn nothing but how to plant and dig potatoes ; when the members of the Staff, freed from the mediæval curriculum, were revelling in experiments in teaching, without heed to examinations ; a time tinged throughout for us all by the beauty of the place, the interesting old house, the beautiful surroundings and the marvellous spring and summer of 1893. The passage from Walt Whitman that was read at the first Sunday service—"Where the great city stands"—was a real and constant encouragement to our little party, and set before us a hope and a goal.

After reaching thirty-three in 1895 the numbers dropped back, and a school of forty or fifty seemed a very long way off. It seemed, indeed, very doubtful on bad days whether the experiment, for financial reasons, could continue. In 1895, feeling that it would be a satisfaction to ourselves and to such public as was interested in us to have the judgment of someone of acknowledged wisdom from the outside teaching world, we asked Mr. G. Lowes Dickinson to come down and consider the work we were doing. (This first outside examination or inspection was followed year by year, or at any rate at frequent intervals, until the war.) His report was very encouraging and his criticisms full of help, which made the prospect of the School fizzling out for want of children still more disquieting. For some months we advertised the School in certain weekly papers, but without being able to trace any entry to this. We have never advertised since. About this time, however, we had a visit from a French sociologist, who had been attending a Summer Meeting at Edinburgh, M. Edmond Demolins, the enthusiastic founder, a few years later, of the "École des Roches" at Verneuil in Normandy. He published, shortly after his stay with us, two books :

À quoi tient la Supériorité des Anglo-Saxons ? and *L'Education nouvelle*. A book with such an attractive title as the first could not fail to find a good many English readers. He traced the *supériorité* to the English habit of boarding-schools. That the schools he described were Abbotsholme and Bedales can hardly have been because he thought them in all ways typical of the English boarding-school, but that they made a more direct appeal to him. These books were translated into every European language and attracted a considerable amount of attention to what we discovered was being looked upon as an interesting and important experiment in education. Our numbers began to rise. In 1896, trained in our makeshift laboratories, a boy gained a Natural Science scholarship at Cambridge; he was also the best darning of stockings in the school and a most promising book-binder, and we were elated.

In 1898 the offer made by a mother of one of our boys to open a house for girls and bring with her her own daughter and three other girls enabled us to include in our experiment the education of girls which from the first had been contemplated, but which at the start had seemed impracticable; and in this haphazard manner was co-education begun at Bedales, a little party of four girls being shot into an established boys' school of sixty boys.

It had been hard at first to persuade parents that the School was never intended to be preparatory to the Public Schools, and until our numbers increased it was impossible to provide work, play and social interests to justify our claim to cater for children from nine to eighteen, but from 1899 onwards it became very rare for any boy to pass on to a Public School. The coming of the girls and their presence in the

School (it was four years before they got into double figures) caused no upheaval and little consciousness of change; two boys left, but one of them returned later and was one of the most helpful in making a mixed school a success; and hard as it undoubtedly was for the girls, the tiny beginning and slow increase had advantages. Those of us who had been brought up in ordinary boys' schools and had to do only with the teaching of boys discovered that it was possible, even imperative, to revise our whole manner of treatment of children in groups and to reconsider time-honoured methods of school discipline.

The girls were housed in a farm-house, about a mile away from the School, the land attached to which was already being farmed by the School, and here a good deal of their day's work was spent. In bad weather they used to come to school in a covered wagonette, nicknamed the "Pill-box." Another farm-house close to the School was taken about this time to provide sleeping accommodation for more boys.

In reviewing these first eight years at Lindfield the things that still impress the writer, whose teaching work had up till then been with huge classes in the fog and stench of an unwieldy Grammar School in a northern city, are firstly Sussex, sunshine and a largely outdoor life; the sense of deliverance from bondage—of being, however unskilful, free to experiment in teaching, to go behind books and paper; the building up of a rational, healthy, hardy school life, with reverence for all sorts of honest work and escape from the more blatant forms of snobbery; for digging, pruning, levelling of playing-fields, clearing of earth-closets,¹ bed-making, boot-cleaning, darning, bee-

¹ The Head Master for many years always did this job with the aid of some of the bigger boys.

keeping, the home production of bread, butter and bacon, played a wholesomely important part in life, of more consequence than questions of time-table and examinations. At the back of all this, and giving purpose and persistence to it all, was a wider and livelier interpretation of Religion, unshackled by the forms, habits and prejudices of any institutionalized church. It would not be surprising to learn that the School's attitude to Religion made a more powerful appeal to parents and to Staff than any of the other novelties that were offered in 1893.

It would be difficult even by analysis of the yearly school lists to give any indication as to what layers of society or what localities the School was drawing on mostly in any year, but it should be stated that in these early days many of the children came from thinking manufacturing families of Unitarian connection in the North and Midlands.

II. The time came when the original house on Bedales Hill (from which the School took the name which it has ever since borne), even with the adjoining farm of Lyoth and the girls' house, were no longer large enough for us. An estate of a hundred and twenty acres had been bought in the village of Steep, near Petersfield in Hampshire, with a house on it big enough to accommodate fifty girls. Here were built, to our own plans, school buildings sufficient for the housing of eighty boys and the teaching of the whole school. There was first a large and lofty Hall, to be used as the first dining-hall had been ; then, forming three sides of a large quadrangle, partly glass-roofed, partly open to the sky, were the Head Master's study, music rooms, Staff common-room, lavatories, changing rooms and laboratories ; on the first floor classrooms, matron's room, music room, with an arched

and vaulted corridor, as on the ground floor, looking into the quadrangle ; and above the quadrangle roof dormitories and Staff bedrooms.

This, with subsequent additions, is the Bedales of to-day, standing on a spur of the North Downs, on the north side of the basin of which Petersfield is the centre, looking across to the South Downs with Butser Hill on the right and Chanctonbury Ring, visible on clear days, far away to the left.

September, 1900, saw the beginning of the first school year in the new quarters. This time, however, it was a *School* being housed in *school buildings* ; for all that, the work of settling in was arduous and lasted four years. During the first terms the weather was outrageous : perpetual S.W. wind and floods of rain. Through some ill-done builder's work the plaster ceilings fell in most of the class-rooms and dormitories. The snow and rain drove into the upper corridors. The front door was found to be in such an exposed position that it had to be bricked up and a main entrance made at the back, where the sou'wester did not make the opening and shutting of the doors dangerous to life and limb.

At the time of the move we numbered sixty-eight boys and seven girls, with a resident Staff of nine (three women, six men). During these four years the girls increased to thirty and the boys to ninety. This increase demanded an elastic organization and perpetual adaptation and regrouping. The weekly Staff-meetings held on Saturday evenings in those days frequently went on till past 11 p.m. The work of levelling and preparing playing-fields, of making roads, paths, orchards, gardens, swimming-baths, was continuous and intense. It is not surprising that the Head Master who, besides having the responsibility of the whole

undertaking on his shoulders, all the making of time-tables and much teaching, had up to this time done all his own secretarial work and account-keeping, fell ill and was ordered to knock off for a term and to go to the Mediterranean, whence to everyone's relief he returned next term a new man.

For some time the attempt to teach and to train domestically and socially the very young ones with the rest of the School had put a severe strain on the organization and the time-tables, to say nothing of the younger children themselves and the Staff. It was now possible to open a Junior Department, consisting of a small house in the village with a hut in the School grounds where classes were held, to which came also children of the married Staff.

It was now that, in place of the earlier irregularity, the leaving list at the end of the summer term and the corresponding rise in the autumn began to indicate that the School's annual course of work was getting defined and accepted, and that there was beginning a steady flow to the Universities. In 1902 we sought "recognition" by the Board of Education, with a view to the Registration of Teachers which then seemed a desirable step to take towards a general raising of the status of the profession and of the efficiency of schools. After an exhaustive visit of inspection by a body of examiners we became duly recognized. We were still for some time to feel a certain waste of energy on the part of the Staff in undertaking to prepare for many different outside examinations, Higher Certificate, London Matriculation, Littlego, etc., as well as for Scholarships, which led us in 1913 to substitute School Certificate for most of these. But in 1923 the same old difficulty is re-appearing.

Now, too, began that connection with Russia, due partly to M. Demolins' books and partly to the writings of Madame Jarintzoff, which has continued to the present day—scarcely a year passing, until the war began, in which one or two did not come to us from that country. We have drawn from many other countries, from France, Hungary, Scandinavia, Holland, Finland, Portugal and the United States,¹ and always it has seemed that the School has gained much from the feeling of international acquaintance, from the broader outlook and from the variety of interest and temperament which this foreign element (never rising above a small percentage of the total) has brought us. The increase of numbers, especially of the girls (see graph), began to make a much fuller social life possible.

In 1902 Prefects and House-prefects were first appointed with definite duties, powers and responsibilities. From the start there had been dormitory captains, head boys, and, later, head girls and a variety of posts of minor and alternating responsibility. It was at this time that the whole school became more conscious of the many duties there were to share and to take in turn. In 1903 and 1904 certain members of the Staff were appointed "Form-masters," which involved a more immediate responsibility for and knowledge of the members of their forms. Though each form had its official quarters in a certain form-room this did not imply that any Form-master, except those of the one or two younger forms, taught his form exclusively or even more than a few times a week, nor did it imply that the form-room was the form's castle. Still under these not very favourable conditions occasionally Form-masters or Form-mistresses of real genius, with the fertility of resource and that

¹ See Table in Appendix IV, E., page 231.

patience that marks the true "Pastor Agnorum," have revealed to us how immensely helpful to the children and the School this shepherding can be.

III. Ten years now follow (1904-1914) which seem to hang together and form a reach in the course of the School's history, in which the characterizations of the place stand out and group themselves in a whole picture more than at any other time. In numbers there was a crescendo and decrescendo both of boys and girls (see graph, boys 92-112-101; girls 30-63-57); the drop being due to our conviction that, much as we needed the additional funds for equipment and improvements, our space was getting overcrowded. The ordinary class-teaching was improving, the free-time work (which all along we had sought to encourage by offering prizes), especially that of field-naturalists and archæologists, reached a very high level. It was now that Roman villas were being excavated in the neighbourhood, at Westmeon and the Stroud, under the supervision of a member of the classical staff; various societies, such as the Scientific, the Musical, the Classical, Literary and Archæological, were in full swing; and, inspired by a visit from Mr. Cecil Sharp, Folk-Dancing began, and for years was kept going at a high level. The Fire Brigades were organized and equipped. An enterprising group started the *Bedales Chronicle*, a small periodical run entirely by the children and still appearing half a dozen times a year. The Merry Evening, a distinctive feature of the School, flourished remarkably. This is a sort of entertainment occurring about once a term, giving opportunity to all ages for acting, dancing, singing, reciting and "grinning through a horse collar"; especially the tendency to comic pillory and friendly burlesque, whether of the annual Shakespeare play, of some

boring lecturer or some educational crank, saved the School from taking too seriously the fact that it was an "Experiment" and a school that people talked and wrote about; of which fact we were kept well aware by the constant stream of visitors with notebooks from America and the Continent. The Choir, which has always meant the whole school with the exception of a few cracking voices, even when it consisted only of three boys reinforced by a few housemaids, had always played a large part in the social life of the School. The increase in size now made it possible to attempt bigger things—Mendelssohn's "Elijah," for instance, and even Handel's "Israel in Egypt." The orchestras, senior and junior (we had now a resident violin teacher), grew more and more capable of tackling great music. The annual performance, too, of a Shakespeare play, always produced and rehearsed by the Head Master, with its home-made scenery and dresses, made the last half of each Christmas term hum with activity, and is looked back on by scores of Old Bedalians with grateful memories. Up till 1911 the dining-hall had always served as the theatre; and when in that year a former stage-carpenter built and presented to the School the "New Hall" with its permanent stage and green-rooms and lighting facilities, the gain was not measured merely by the relief either of the squads of "room-doers," whose job had been to convert the dining-hall to any purpose it was required for, or of the domestic staff. This building, a fine example of English timber work, designed by the late Ernest Gimson, is used for our Sunday services, concerts, lectures and dramatic performances of all sorts, and counts for a great deal in a child's life here. This was not the only building done in this period. In

1905 Dunhurst, the new home of the Junior School, was put up by Mr. Russell Scott. In 1907 the Quadrangle of the main school was completed and roofed in. In 1908 Steephurst, the girls' house, was entirely recased and re-roofed, with the addition of a second story, giving room for ninety girls. This, by the way, was done without any interruption of the habitation of the house. At one time one could see the old roof through the windows of the new second story and ladders for some weeks had to be used for getting from one part of the house to another. In the same year came a new Sanatorium, the old one that had served us hitherto being divided and set up in another part of the grounds as craft-rooms, piano-rooms and remedial gymnasium.

Ever since the move into the New School, the Central Quadrangle, into the corridors round which all the class-rooms opened, had been the place where the boys had military drill under a sergeant. This military drill, begun at the Old Bedales by a Prussian stop-gap on the Staff (who gave the words of command in German), had since been continued by successive sergeants, the last of whom taught also fencing, boxing, single stick, riding and shooting, and supervised levelling and other outdoor work. Taking place in the Quadrangle this drill forced itself upon the notice of everyone in the building, and up to 1912 the words of command became increasingly stentorian, and the forms of punishment drill increasingly unwise for growing children, whereas the girls from the beginning had had Swedish gymnastics under teachers trained by Mme. Bergman Osterberg. In 1913 the boys' military drill was replaced by the Swedish system and punishment drill ceased. Only those who had worked during the preceding ten years in the

school can realize the blessedness of that change. The iniquities of punishment drill, with the possible harm to the children's bodies and souls, were increased by the ease with which it could be given ; and this change brought about a thorough revision of the whole question of punishment, leading to a happy reform of the practice and to various experiments which went a long way to prove what we ought to have found out earlier : that punishment breeds punishment, that the sort of misdemeanour at school that had seemed to call for punishment was produced chiefly by faulty organization of the child's day and by the want of right opportunities for varying employment ; that is to say, by ignorance of psychological facts which are every day becoming more widely known.

In seeking to account for or record the phases of vitality in a school it would be futile not to consider alongside the active inspiration, so constant and so adventurous, of the Head Master, and alongside the equipment, the food, the class work, games and social life, also the character of the " Staff " individually and as a whole. In 1910, the resident teaching staff, apart from the domestic staff, numbered twelve men and nine women. Nothing can indicate the gain or loss to the School of the combinations of personalities that have formed the Staff. A picture of the varying rapidity of the influences that in this way have checked or urged the School in different directions or have coloured whole periods of her development (quite independently of good or indifferent subject-teaching) would be of value were it possible. There are, however, one or two aspects on which one must at least attempt to generalize.

Form-mastership has already been touched on.

The men and women in this position who under no easy circumstances have found ways to make a unit of a year's group, to win the confidence of the children, to get to understand their special difficulties at home and at school, to guide their reading, to encourage them to reasonable and congenial employment of their leisure, or have even partially done these things, have done a great deal. The posts of Girls' House-mistress and of Boys' House-master have always been patently full of responsibility and great opportunities of service to the School. It should be remembered that in both cases there have been and are peculiar difficulties. To be Head of a house in a school of several boarding-houses is all in the day's work, but to be head of the only boarding-house, viz. the Girls' House, in a mixed school, the boys being all housed in the main buildings with which is incorporated the Head Master's home, has demanded great qualities of vision, strength, tact and sense of proportion ; and all who can read between the lines even in this short review of the making of a mixed school will have some inkling at least of the rocks that have lain in the path. The job of the Boys' House-master has been one of the most exacting. The numbers have been, exclusive of day boys, as many as one hundred, and the range of age often from ten to nineteen. On the successive House-masters have fallen, beyond the more usual duties of the post, the organization and sharing out of all the household duties done by the boys, care of taps, lights, windows, etc., the supervision of bed-making, boot and clothes inspections, and all the close co-operation with and training of heads of dormitories, house-prefects and prefects which is necessary to the building up and maintaining of order and efficiency in a community of this sort. In close connection with

this post is that of Boys' Matron. Everyone knows how the growth of a school depends on the trust of mothers in the constant motherly love and attention of the holder of such a post.

Early in this period, in 1906, began the yearly summer gathering of Old Bedalians at the School. The Old Bedalian Club had been formed for boys and girls alike who had completed their school course with us, before we left Sussex; and the club had steadily grown until it was found impossible to entertain them at the School at the end of term, when plays or concerts or matches attracted them, without some special organization; so that we then began the practice of sending home before the last week of the summer term all but the oldest thirty or forty boys and girls, so that we can put up as many as a hundred and fifty at a time. There is always a full programme, including often a "Gilbert and Sullivan" or some play, always a concert, cricket, tennis, shooting, swimming matches and the Sunday evening service in Hall. These meetings have grown not only in size and popularity, but in a happy feeling of understanding and good-fellowship. A specially large one mustered in 1914 to celebrate the twenty-first year of the School's existence, when all who had been at school at Lindfield went over in motor-cars and revisited the house and the old haunts. Before that meeting broke up we knew that the war was upon us. Several had had to join their regiments on the Sunday, and, as the gathering dispersed on that black Monday, behind the bigger dazed questionings, one wondered what sort of a strain was going to be put on this little private undertaking, just of age, and whether it would sink or swim.

IV. The four years of the war saw little outward

change or development in the School. It was a time of "carrying on," more especially in schools. To keep a watertight roof over your head and feed the households, and get the necessary in and outdoor work done and classes conducted, was a severe enough task in itself. Amongst the men and women left on the Staff was the feeling that they ought to be doing something else. There was the dull oppression provided by anxieties and miseries shut down out of sight. There were sixty changes on the Staff, exclusive of changes of domestic servants which were innumerable. In a school where so much hangs on a full understanding of aims and traditions and ready co-operation in a somewhat unusual daily intercourse, this fact speaks for itself. We had always been opposed to any formal military training for the young, and there had never been any cadet corps, though rifle shooting had been encouraged. During the latter years of the war, with the idea of familiarizing the older ones with drill that they would shortly have to undergo, we got sergeants from Petersfield or one of the camps to instruct; but those who underwent this are very doubtful if any advantage was gained, whereas the fact that they had not only learnt to dig at school, but had worked regularly with pick and shovel, was of inestimable service. Petersfield and the neighbourhood were full of troops most of the time and there were several hospitals close to us, and the social side of the school life, more necessary to its existence than ever, found encouragement and excuse when soldiers, whole or wounded, were entertained by our acting or music, or came to play football or cricket with us or to watch sports, or when Highland troops who were learning elementary French in W.E.A. classes in the town came up to see a French play

acted, or when, as at that first Christmas, instead of the usual Shakespeare play, Steep village players and our own choir gave a Christmas miracle play, followed by Part I of the "Messiah," to raise money for the Red Cross. The O.B. meetings, in the absence of men, were attended largely by mothers and children, but there was a fairly constant succession of rapid visits from O.B.'s in khaki, coming to say good-bye or recovering from wounds, not to mention those who would come circling round the buildings in aeroplanes to the great disturbance of classes. Fifty-four Old Boys were killed during the war or while still with the forces after the Armistice. Even when things were blackest those who were carrying on here were cheered by the way the Old Boys, suddenly thrown into the armies and up against all sorts and conditions of people, turned to the School with gratitude, often as if now for the first time realizing fully what it was that it had meant to them all along. In 1917 was opened in London, in a very small way, a Bedales Club which served as a much-needed meeting-place for the many Bedalians passing through town, leaving or returning to England.

In 1916-1917 for the first time the numbers of boys and girls became equal, and this has remained nearly so ever since.

V. The most important change within the School that falls within this period was the appointment of a new Head of the Junior House, and the beginning of a Montessori school there (under an Old Girl who had studied under Dr. Montessori at Rome and at Barcelona) the development of which is reviewed in another chapter. Another important aspect of the school life which cannot be viewed apart from the work in the Junior House was that of Punishment, Self-govern-

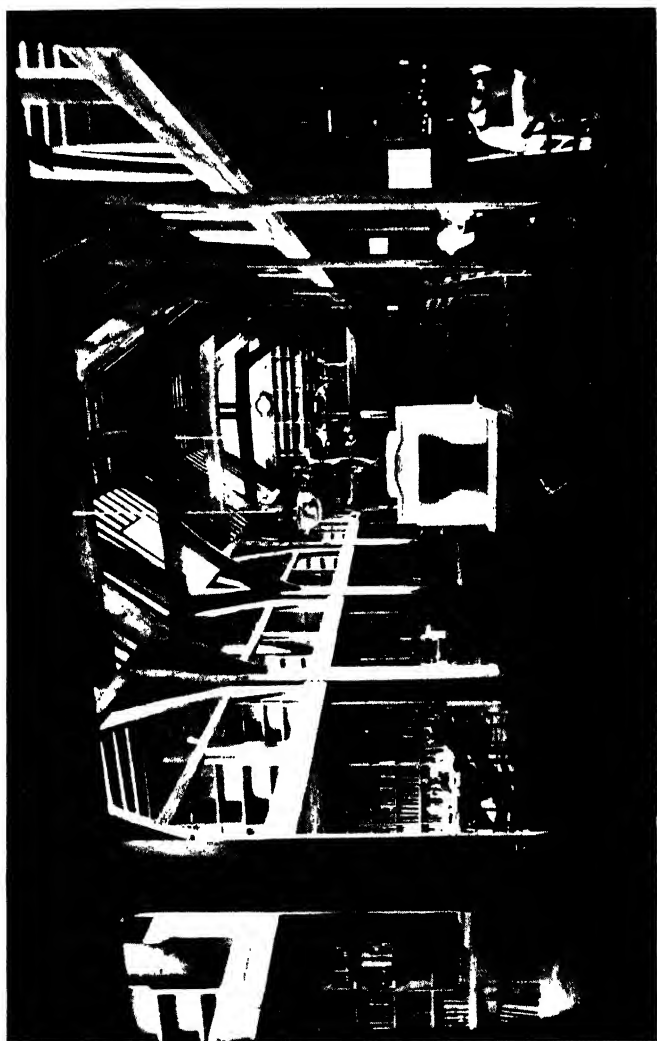
ment and Discipline, which already in 1913 was receiving much attention. We realized that we were not searching or experimenting alone, but that most of the "New Schools" in Germany and in Switzerland were also actively at work, and in many cases solving the problems in apparently satisfactory ways; and not only in the "New Schools" or in the "Landerziehungsheime," but even in elementary schools in Saxony the most enlightened experiments were being made in scrapping the old school time-tables, in school "courts" and Parliaments, and in encouraging by various devices and enabling children to teach and help one another. We, as has been our way, advanced slowly and by way of compromise, introducing the School Parliament in 1913 and gradually developing it—and by adopting, in 1920, also piecemeal, the Laboratory Scheme described in another chapter.

Many, one fancies, had unreasonably looked forward to sleeping for a month or two on end, when, if ever, the war should cease; and probably if some spell could have enabled all the world so to do, recuperation would have been more rapid and obvious. But as it turned out, the vigour and freshness of life were to return slowly and painfully even in a country that suffered so comparatively lightly as our own. It was not until four years after the Armistice that the sap began to flow again in a normal manner. We had been told that the war had changed all things, and Education with the rest—but we know now that real changes can only come in slower and surer ways. War at the best opened people's eyes; Peace seemed likely to close them again. The real use of a War Memorial is to remind one of war and to keep one's eyes open.

By 1919 the plans of our War Memorial were pre-

pared by the late Mr. Ernest Gimson, and there was a generous response to the proposal when it was laid before the parents of past and present Bedalians ; and in spite of prices and labour difficulties, thanks to the Old Boy who had built the Hall, the Library has been in use since the Spring term of 1921. It is a building largely of oak, of distinctive and inspiring beauty and fitness, a worthy reminder of the lives that had been cut off and a stimulus to the life of the School in its silence and spaciousness ; and in such constant use that it seems almost incredible that real study had ever been possible without it.

Of other ways in which the reorganization of the School, since the war, has taken place, nothing need be said here, for they are set forth in the following chapters which describe the life and work of the School as it is to-day.



CHAPTER VI

WORK AND PLAY

IN the last chapter the growth of the School has been traced through its various stages up to the limit of numbers beyond which we do not wish to go, and the completion, or nearly so, of its buildings. It has there been shown how the things most characteristic of the School came into being and have grown with its growth. Looking back over the thirty years that this record covers, with all the changes that they have brought, the question naturally arises: how far have the aims and ideals with which the School was started proved to be practicable? Have any of them proved to be mere will-o'-the-wisps leading us astray, and having to be abandoned as impossible to achieve under conditions of actual life and work in a school? The answer is that in no vital matter have the aims of the School been changed. Our view of education and our belief in the main lines on which we have tried to put that view into practice are still the same. It is only the details of the working-out that have undergone alteration and have been the subject of continual experiment. Those who explore a new country, though they know and keep to the general direction in which they want to advance, must yet be ready to change their plan in detail and try varying methods to suit varying needs. In like manner, in order to carry out our aims we have at different times

tried various methods, giving up what proved unsuitable and changing others to meet changed conditions. In the following chapters, in which is to be shown in greater detail how the work of the School and its recreation and social life are organized, and some account is to be given of the methods followed in the teaching and discipline and in matters of school government, mention will be found of methods given up or modified in use. But through all changes the same aims have been kept steadily in view ; and the School of to-day is in no way different in faith and intention, but only in growth and experience, from that of fifteen or twenty-five years back.

The first thing that a visitor to a school notices is its situation and the character of its buildings and surroundings ; then the appearance of the boys and girls, the impression of health and happiness that they give, the vigour or listlessness with which they go about their work and games, and the freedom or regimentation of their life. But after forming these first impressions and hearing something about its general purpose and the main lines of its growth, if he wishes to understand the actual working of the school he will proceed to detailed enquiries. He will want to know something of the general time-table and learn how far it resembles or differs from those of other schools ; and most of all he will want to go into class-rooms, laboratories and workshops and see the work in actual progress, to look on at games and gymnastics, to see something of the house arrangements, of meals and dormitories and the provision for free hours, to be present at services and entertainments and gain some idea of the social side of the school life. Some such survey, in general and in detail, the following chapters must attempt to give.

Let us begin then with the general arrangement of the time-table.

The school year, following University tradition and the custom that puts leaving-examinations in the summer, begins in September, and is divided into the Autumn term, of twelve full working weeks, the Spring term of eleven, and the Summer term of twelve. In order to leave these weeks for unbroken work, each term begins on the preceding Friday, and goes on—unless the incidence of some fixed date, such as Christmas, makes this day inconvenient—until Tuesday; but at the end of the Summer term, the younger members of the School go home a few days earlier, and for those who remain and for all old members who can get down, these last days are given up to the annual meeting of Old Bedalians at the School. During the course of any term no exeats are allowed, except for some reason of real urgency. Instead of children going home, parents can take rooms for a week-end in the village, or at Petersfield, and thus see something of their children's friends and of the daily life of the School.

Except that the arrangement of the day's occupations in summer and winter is somewhat different, one week closely resembles another. The mornings are all occupied with class-work, though, as will appear later, the work is not all done in the classroom. There are two half-holidays each week, on which matches are played, but for the majority on one at least of these days games are not compulsory; leave can be obtained to go for walks or rides or longer expeditions, or there are many free-time pursuits for which the time is available. On two other afternoons there are regular school games, or, if the weather does not allow of these, their place is taken by "wet

runs " for fixed distances along the lanes around. The remaining two are " whole-school days," when outdoor exercise is found not in games, but in some kind of outdoor work. In summer the greater part of the afternoon is thus spent out of doors, and the remaining class-work taken after tea; though at no time do we allow such work to be carried on after 8.30 at latest, or any sitting up, even for seniors, in order to do individual preparation. In winter the outdoor time in the afternoon is necessarily shorter, and some class-work comes before tea, thus freeing the greater part of the evening for different social interests. Two evenings, for instance, are given to various kinds of handicrafts; on another there are meetings of the various school societies, literary or scientific; on another, dancing; on another, a lecture or concert or some entertainment. Of the whole week about thirty hours are ordinarily allotted to school-work, including handwork; but those who are preparing for examinations can put in considerably more time at their special studies.

Let us take the time-table of a single day of a boy or girl in the Main School and see how its fourteen hours are spent. The getting-up bell goes at 7.15, and the Prefect calls the order of going to the bathroom; twenty minutes later there is a call-over—out of doors, unless the weather is too bad—and a run along the drive for all but those who have duties to attend to, clothes to bring from the drying-room or help to give in the Hall in getting breakfast-places ready. Beyond this there is no work before breakfast. Starting with Public School traditions in mind, in the early years of the School we experimented with " early school " of varying duration, but came to the conclusion that most of the work done before the first

good meal had little value, and that it was better, both for teacher and taught, to dispense with it altogether.

After breakfast, time is set aside for making beds—each one does this for himself and leaves the dormitory tidy for the day—and for attendance to bodily needs, in which it is important to form a regular habit. At the beginning or end of the day each form meets its Form-master (with us the name is applicable to either sex) for a short time in which to go through the various time-sheets and records that form part of the teaching system to be more fully detailed in a later chapter, and see to any special points that have to be noted for the week's work. The morning has four working-periods, with a half-hour's break in the middle to enable all to get out of doors. It is one of the features of our school day that there is no long spell of sedentary work without some more active interval. The very arrangement of the school buildings ensures that in passing from one kind of work to another all shall frequently get into the open air. Occasionally in summer classes are taken out of doors instead of in a class-room; but except in hot weather the normal arrangement of the day makes this less necessary. For the same reason, for each of the blocks, of two or three forms apiece, into which the Main School is divided, one of the morning periods is assigned to gymnastics in order to ensure for all a change to bodily activity in the interest of brain no less than of muscles. The Swedish system is used for boys and girls alike, but they are taught separately, as their needs and powers are not the same. In summer, in place of gymnastics, the younger forms frequently have a swimming lesson in the open-air swimming-bath; for the older other times for swimming are

arranged, and for many years now the tests of the Royal Humane Society have been taken each year. These include proficiency tests in swimming, and methods of life-saving, such as can be carried out even by young swimmers; for the more advanced there is the "bronze medal" awarded for success in passing more exacting tests of the same kind, and the "silver medal" given for proof, in addition to these, of powers of endurance and special skill. For all these we have a large number of entries each summer; two silver-medallists of the preceding year, boy and girl, act as instructors, and it is seldom that of all who enter any are unsuccessful.

Dinner is at 1 o'clock, preceded by a formal inspection and followed by a half-hour's "siesta" of rest and silence; in hot weather in the shade of the trees round the tennis-lawns, at other times in the Library or Hall or other appointed rooms, with a book to read—much reading can be done in the term in this way—or with freedom to sleep if desired. Then come the afternoon's occupations, which vary, as said above, on different days, and in different terms.

Tea is at 6, followed by further class-work and half an hour's singing, in which all take part but those whose voices are breaking and would suffer by use. In winter more of this work is taken in the afternoon, and the evening thus set free for social interests of various kinds. Some of the younger go to bed at 7.30; for the rest there is a final assembly at 8.30 in the large Hall for prayers, after which they file out, shaking hands with the Staff, and go to their respective houses to bed. No sitting up for late work is allowed; instead of this, leave can be obtained to get up earlier in the morning if required. Prefects alone have an extra half-hour for school duties or for meetings; and

lights are out and all talking must stop when the last gong is sounded at 9.30.

Such is the ordinary week-day routine. On Sunday, breakfast is at 8.30, and after the interval for bed-making all go to their different form-rooms for letter-writing, this fixed time ensuring that even the youngest and most forgetful shall write home at least once a week. Then comes a singing-practice for the evening service. Those who wish can go to the village church or to other places of worship within reach ; but unless their parents ask that they shall do so regularly, there is no compulsory church-going. From singing till dinner all are free to spend the time as they will, in reading or in following their special interests, indoors or out, in games if they like, or in walking, the only condition being that they shall get a signed leave if they wish to go outside the school estate. When the day invites to a longer expedition, one or more groups may obtain leave to take food with them and go for a tramp on the Downs or elsewhere ; and Form-masters occasionally take their forms to some place of interest, such as Selborne, by cycle or motor if it is too far to walk. To those who are keenly interested in some hobby, natural history, architecture, archæology or whatever it may be, the fullest use of this possibility on Sundays and half-holidays is accorded ; but for others it has been found best to limit the number of these longer expeditions. Ordinarily on Sunday afternoon there is a walk. Small parties of friends can get leave to go together, and brothers and sisters usually do so, while the younger go with the member of the Staff who is in charge throughout the day. The time between tea and the evening service in summer is spent out of doors ; but in winter it is used as a social hour for reading and

discussion, a time when Form-masters who have houses of their own can invite their forms to their homes. Sunday closes with a service at which all are present ; on this day longer, and with more music, and ending with an address given by a member of the Staff or by a visitor ; after which there is the same ceremony of handshaking and all go to bed, unless there is some additional music to which members of the Musical Society, or on occasion the whole school, may stay for another half-hour.

Except for the singing-practice in the morning, Sunday is a day without class-work of any kind ; a day of much freedom, looked forward to as the one on which there is more time to follow one's hobbies and to go further afield than is possible on other days. It is also, as has been said, a time when parents come down and take out with them their children and their friends, a limited number of such invitations being allowed to each child during the term. Many parents make it their custom, once in each term, to stay in the neighbourhood over the week-end and come to whatever is going on at the school ; being present at matches, for instance, at the lecture or evening entertainment and at the Sunday service. This we regard as a thing to be welcomed, allowing them as it does in some degree to share the school life, and to know and to be known by those in whose charge their children are, thus enabling home and school to work more closely together.

With this general idea of the arrangement of the week, and of the working hours of each day, let us now turn to the more detailed organization of the school-work and play. Under the name of work must be included both the more directly intellectual training given by the usual school subjects, and also that given

by the arts and crafts that here form a regular or optional part of the school course ; and under the name of play not only games, but the various organized recreations of which mention has been made in the preceding sketch of the week's doings. First, then, let us take the work, beginning with that part of it which it is convenient, even if not over-scientific, to distinguish as " head-work," and confining ourselves for the present to the Main School—to the range of age, that is, between eleven and eighteen or nineteen.

Within these years there are normally three stages : first the general course, to be followed by all alike, whatever their later goal may be, and culminating, in the second stage, in what may be called the school-leaving examination that will admit them to whatever place of further training they may go on to after leaving school. For some these two stages may occupy all the school years ; but many will have passed through them and taken this qualifying examination some time before they leave ; these can with advantage pass on to a third stage of work more specialized in accordance with personal bent and professional needs. These three stages are represented by the Middle School, the Examination forms and the Upper School. In the Middle School the general course, as already outlined in Chapter III, normally comprises work in English (mainly composition and reading of English Literature), History and Geography, French, Latin, Mathematics and some Physics, Chemistry and Biology. For some the number of subjects is diminished ; some, for instance, do not take Latin, and it is possible to take the English subjects, as the branches of Science are usually taken, in alternate terms instead of at one time. In the Lower Middle forms (in which Latin is not yet begun, and the different branches of Science

are not yet distinguished from a more general Nature-study) these subjects are taken as interchangeable form-work, so that one can pass into another as occasion suggests. The Upper Middle forms, on the other hand, go to the "laboratories" of the different subject-teachers (something will be said in a later chapter of the meaning of "laboratory" as used in this connection) at stated times for group-lessons and at other times, more at their own choice, for individual work. In the forms above these, the Removes, the subjects taken are those that will be required for the examination now in view. Up to this point no external examination can be taken or prepared for; before this it would only, in our view, disturb and narrow the general course we want each to follow, and introduce an appeal to undesirable motives. At one time, in preparation for the "School Certificate," members of the Removes were sent in for the "Lower Certificate" Examination; but after a few years we came to the conclusion that the gain of the stimulus and practice thus provided was, from the point of view just mentioned, too dearly bought. But at the stage now reached—at about sixteen, that is—we feel that it is good to have a goal not too remote at which to aim, and to measure oneself against an outside standard. In the Examination forms the syllabus of the particular examination to be taken—usually Matriculation or its equivalent, the School Certificate—has, of course, to be followed. But when the required examination has been passed, the work in the highest group of forms need no longer be thus limited. Various courses are available from which those that best suit each individual's powers and future needs can be selected, and the work is now largely specialized; but care is taken that no one shall specialize too narrowly, whether

in languages, science or the arts, or whatever his bent may be, to the neglect of other broadening and humanizing studies, such as literature and history.

When school-work is under discussion, it is usually understood as meaning the above-mentioned studies—language, mathematics and science and the like—and little, if anything, besides. They are practically the only things with which school-examinations are concerned ; even if anything else, drawing or music, for instance, is admitted, it is treated as an ornamental addition not to be counted for any serious purpose. In our scheme of education, however, as will be plain from what has already been said, this is regarded as far too narrow a view of school-work, and a place—in the earliest stages the larger place, and always throughout the whole course an important one—is found for creative activities of many kinds. These are often contrasted with the above-named subjects as “handwork” in distinction from “headwork” ; a misleading distinction if it implies that the “head” is not equally concerned with the hand in this creative work, and does not receive a training as valuable, though of a different kind, and equally necessary, through the training of the hand. With us a considerable number of the working hours of the week—at least in the earlier stage, before examination subjects may require all or almost all—are assigned to various arts and crafts as part of the regular school course, while certain others are optional. In the same way, of the time allotted to physical training and exercise a considerable portion is given to various kinds of manual work, in addition to the regular gymnastics and games ; and here also, besides those that are taken by all, there is a further range of activities from which choice can be made.

Let us look first, then, at that part of the regular course, both of handwork and physical training, which is taken indoors, in class-room, workshop or gymnasium, and then at the outdoor work in garden and playing-fields. The former includes drawing, music, wood and metal work, cooking and sewing and gymnastics. Music, in the form of choral singing, has a large part in the daily life. This is not, with us, confined to a picked choir, but all (except, of course, those whose voices are breaking) take part; for though the presence of the less musical makes the learning of any difficult piece of work slower and more laborious, it is, we feel, of the utmost value for these also to share in such work, while the better voices can get some additional training in smaller voluntary groups. In this way all, not only those who learn instruments, get to know good music and to have, in songs of many kinds, a means of expression that is invaluable in giving training and outlet to the emotions. Drawing also has a value from this point of view, as well as from that of training observation and skill of hand. In the earlier stages all have to put in a certain number of hours in the workshop, and may, of course, also spend there much of their free time. The work is not confined to a formal course of exercises, whether in wood or metal, but things of real use are made; and much choice is allowed, so long as the worker's ambitions do not too far outrun his powers. In the later stages all this work in shop and forge becomes voluntary, except for those who are making engineering their aim. Girls as well as boys can use the workshop and become familiar with the use of tools; but later on what time they have for handwork is usually given to the domestic arts instead. The younger boys also can learn something of cooking and other arts of which

Scouting has done much to show the value. Both girls and boys, it may be added, have here some responsibility for the care of their own clothes and boots, which have to pass a weekly inspection.

As said above, one period out of the five into which the morning is divided is given to physical training. On one day in the week this takes the form of a lesson in anatomy and physiology ; on the others, of Swedish gymnastics, both with and without apparatus, for the boys in the covered quadrangle, for the girls in their own gymnasium. For those who need special remedial exercises, time for these is found in another part of the day. In summer, as said above, in place of indoor gymnastics, the classes are usually taken, boys and girls on alternate days, to the swimming-bath, so as to ensure that all shall get the help they need for learning to swim well. There are, of course, certain compulsory school games, these at Bedales being in winter football for the boys and lacrosse for the girls ; in summer cricket for both ; seniors, however, are allowed, after due trial, to give them up, if they get neither pleasure nor profit from them, on condition that they are replaced by some sensible and outdoor equivalent. But as well as games there are various kinds of outdoor work for which definite times are assigned. " Gardening " in the early days of the School meant working, on two afternoons in the week, in the garden and orchard, under the head gardener, at whatever was the work of the season. But when growing numbers made this more difficult to arrange, and for most only odd jobs were available, it was changed to work, under the charge of a member of the teaching staff, either on special plots reserved for this purpose or in the care of orchard and poultry or in the dairy. In all these things it has been our aim

not merely to find healthy occupation, but to give the consciousness of sharing in real and necessary work which, like the boot-cleaning and bed-making and other household duties, however "menial," is no less honourable than any other.¹ At the present time, besides gardening and farm-work, wood-cutting and the like, the levelling and upkeep of the different playing-fields, now amounting to several acres, always furnish plenty of occupation. Not only is work of this kind healthy and useful in itself, but it can be made to help the more abstract studies, as, for instance, in the practical application of mathematics in surveying fields to be levelled and mapping portions of the School estate.

But, it may be asked, how can all these things be got into the week's time-table without overcrowding and detriment to the more necessary side of school-work? Let us take a typical time-table and see how it works out. In a form in the middle of the School there are forty-eight "periods" of school-work, including handwork as well as the usual school subjects, but not including games, gymnastics or social occupations. Of these forty-eight periods, in such a form at the least twenty-eight, and in some cases as many as thirty-six, are given to languages, history and geography, science and mathematics; the remainder to various branches of handwork and to music. In younger forms the proportion of handwork to the other subjects is somewhat higher; while in the senior forms, except for those few who may be specializing in such work, the proportion is usually considerably less.

Besides the regular course in which all take part,

¹ It is a satisfaction to us to remember that this feature in the work of the School won the commendation of Tolstoy in his later years.

there are other things, such as instrumental music and various handicrafts and outdoor pursuits, open to all who wish but not necessarily taken by all. For those (about half the School in all) who learn piano, violin, 'cello or other instrument, time for practice is arranged so that it shall count as a school subject and need not come out of games. There are, besides, a senior and junior Orchestra, and smaller groups also of players and of singers for special purposes. In handwork a considerable range of choice is possible ; book-binding, for example, leather-work, basket-work and weaving are handicrafts that can be taken in addition to the regular workshop course. Not only can all who wish have plots of garden to cultivate for themselves, but they can take up special hobbies such as bee-keeping, or can have riding lessons, and on half-holidays go for rides under the charge of one of the Staff ; or they can practise shooting with light rifles on the range in one of the School fields ; while in the country round the School there are endless opportunities for the study of architecture and for all kinds of field-work in natural history and geology and the like.

And finally, to complete this survey of the work and play of the School, there are also various kinds of organized recreation for which a definite time is allotted in the week's time-table. There are Literary, Musical, Scientific, Engineering and Social-Work Societies, with meetings so arranged that each Society can hold two in the term without clashing with others ; papers are read, either by members of the School or by visitors invited to do so, and illustrated by readings, song and instrumental pieces, or by experiments, and followed by discussions. In addition to these there are lectures at intervals given to the whole School on

some subject of general interest.¹ An evening each week is given to dancing, an excellent form of exercise in which both sexes meet on equal terms, and a healthy emotional outlet, if a mean can be kept between the excessive formality and insipidity of some kinds and the extravagance and utter lack of restraint of others. As a corrective of both these tendencies, in addition to the dances of the day which all must know, the old country-dances and folk-dances have been encouraged as a voluntary pursuit ; and occasionally there is a fancy-dress dance, under strictly limited conditions both of time and cost of preparation, affording scope for ingenuity and artistic skill. To acting also, as to dancing, and in a yet greater degree, we attach much educational value. In the earlier years it enters much into class-work, and even in the later can give vividness to the teaching of languages and literature. Apart from this it finds encouragement in the annual play of Shakespeare (fourteen of these have now been acted, several of them two or three times) ; and further opportunities in the traditional " merry evening " each term, and in plays got up by separate forms or by voluntary groups of actors, and often written by themselves. Mention has already been made of voluntary and self-governing organizations such as the Fire Brigade and the com-

¹ Thus during the past winter we have had lectures of this kind (most of them illustrated with lantern slides) on the following topics : Queensland, The League of Nations, French Châteaux, Mountains, Bible Lands seen from an Aeroplane, Gilbert and Sullivan Operas, Shackleton's Last Expedition, The Ascent of Mount Everest. And others, to one or other of the above-mentioned Societies, on such varied subjects as : Hospital Treatment for Crippled Children, Reconstruction in France, Art (three lectures from different points of view), The Ductless Glands, Social Service in Canada, Palestine, The Extraction of Nitrogen from the Air, Schumann, The Making of Lenses, The Geology of the Neighbourhood, Keats.

mittee which produces the school magazine ; others are the Photographic Club, the Astronomical and Wireless Societies, and the Chess Club.

It may, perhaps, seem surprising that amongst the various activities that are here encouraged two are absent that might be expected to find a place. We have no Cadet Corps and no permanent Scouts' organization. As to the former, though we have a miniature rifle-range on which most of the seniors learn to shoot, we have never wished to encourage a military spirit in the School, or to set boys playing at soldiering with all the glamour of military uniform, equipment and rank. During the war, indeed, we felt bound to offer to form an O.T.C. ; but at that time the War Office was unable, through lack of instructors, to sanction the formation of new ones. At the present time we should not wish to have one, regarding it as the function of a school to inculcate by every means the desire for peace and the conditions by which alone it can be maintained, rather than to prepare for war as an inevitably recurrent feature in international relations. This reason for not having a Cadet Corps does not, of course, apply to the Scout organization—so long, at least, as the military tendency is not encouraged—and from all that has been said above it will be plain that with the greater part of it we are in the fullest sympathy. On more than one occasion the organization has been introduced into the School by keen members on the Staff or amongst the boys. But though on these occasions it has flourished for a time, it has not taken permanent root ; mainly, it is probable, because there is not here the same need for it, as so much of what it offers is already provided in the school course that all here follow.

A liberal education has been defined as "knowing something of everything and everything of something." Even when they are reduced within workable limits, school cannot, of course, fully achieve either of these aims. The home training must help in the one, and much of the other must be left to the subsequent technical training. But the school must keep both ends in view. Just as the aim of physical training is not to develop certain muscles only, but to make the whole body healthy, strong and serviceable, so the other activities of school, both those that we call work and those that are looked upon as recreation, must be wide enough to evoke as many healthy interests and to train as many useful powers as possible ; and at the same time must not allow those interests and powers to be dissipated in multifarious pursuits without following any of them up in earnest. Hence the need of the final stage of specialization, when the main interests and main powers have begun to show themselves ; and the last years of school ought to be occupied with some intensive study, leading on to that of the University or the stage of definitely technical training, whatever it may be. But though this more intensive study is a necessary and important part of the work of the school, it must not be allowed to obscure, still less entirely to replace, the other no less necessary function. While the main purpose of school is to be a place for getting the mental discipline and the foundational knowledge needed for any kind of skilled work, it must also be a place of wide and varied opportunities, where each can find himself and have freedom to develop what is best in his nature, and so fit himself not merely for this or that career, but for the still wider needs of life.

CHAPTER VII

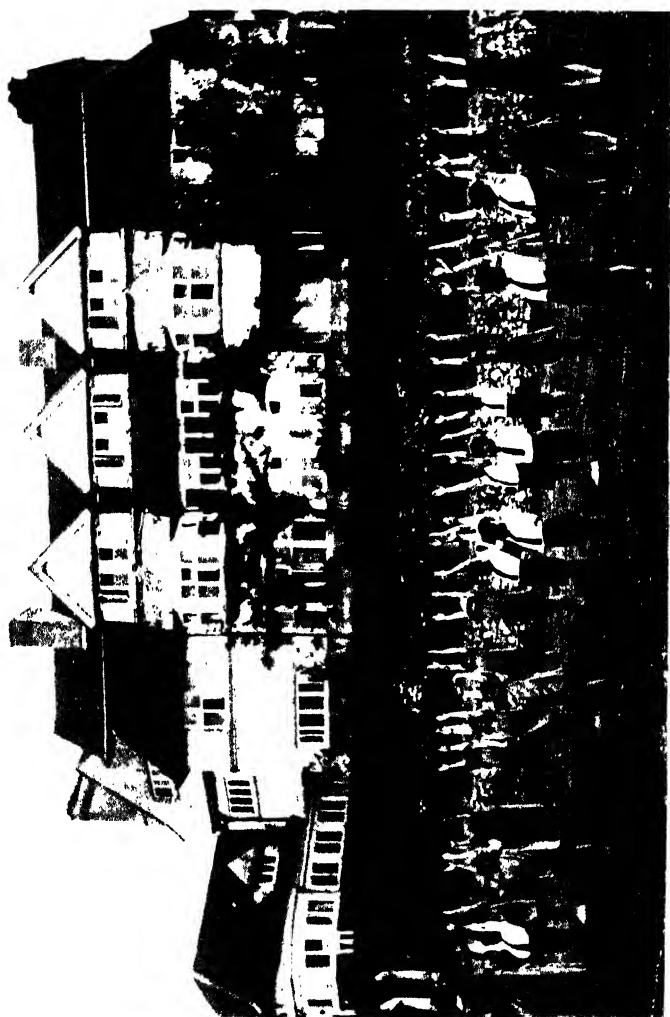
A VISIT TO THE JUNIOR HOUSE

(BY MRS. A. HUTTON RADICE)

A PERSON who is familiar with many schools and visits Dunhurst, the Junior House of Bedales, is apt to hail it as a kind of little earthly paradise: the simple fulfilment of what in educational circles generally are looked upon as Utopian aims. The house looks like a house, and not like a school; there is nothing bare about it, dog's-eared, or inky. The children are frank and simple, like children living at home; although there are fifty of them they do not seem to have developed any of the tiresome forms of crowd-psychology that one commonly sees in schools; they do not band together tacitly to oppose their teachers or to persecute one another; they do not develop collective manias for trifling successes in lessons or games; they dislike "school stories" and cannot understand the kind of life that is described in them; they do not see any necessary antagonism between themselves and the grown-up people they live with, and the characteristics of grown-up people are not to them a matter of discussion or amusement. A master from a preparatory school, staying for a short time among these children, said that the difference was that these were still children, while preparatory schoolboys were not; it was easier to get to know these in a few hours than

the others in a term. An American visitor described the difference in much the same way ; she said that the average English school-child was sophisticated, but the Dunhurst children were natural and unspoilt ; they welcomed a visitor as children at home welcome visitors into their homes, talked and questioned freely and were unconcerned with the attitude of their school-fellows towards what they said or did. Another American visitor described the phenomenon as an absence of tension. Mr. Arnold Dolmetsch, who teaches music at Dunhurst, is enthusiastic about the spirit that is in these children, their simplicity, earnestness and unself-consciousness, their frank, natural love of learning and of work. He finds them as innocent as children in any good home of conventional school tricks. They do not appear to recognize any necessary gulf between grown-up people and children, nor any necessary antagonism between a child's mind and the garnered knowledge which an older generation presents to it. They have no idea of lessons as a matter of marks and places, nor of discipline as something which it is the business of the school to enforce and the pupil to evade. Staff and children are co-operators in the best sense ; in the sense in which fathers and mothers and children co-operate in the right sort of family life.

The outward sign of this preservation of the " home " spirit in the children is, as I have said, that the house looks like the ordinary home of an educated family, where the children take their natural place and are neither herded like cattle nor allowed to run wild and mess things up. The garden is beautiful, and as at Bedales, beauty and order come up to the walls, with no margin of quads, barrack squares and asphalted spaces. Flowers grow near the doors and under the



windows, and are not trodden down ; the lawns are not obviously playing-grounds with goal-posts and bald patches. Football is played in a natural field with natural hedges ; other games on a large grass court, forming the lowest of a series of broad green terraces which have been levelled for games by the Upper School, mainly by the boys' own efforts. All is well cared for, yet within certain broad limits the children are free to go where they will.

No doubt Dunhurst has been fortunate in its surroundings ; it lies, like Bedales, close to Steep village, on those undulations of the gault and the greensand which form foothills to the wooded chalk heights bounding the western part of the Sussex and Hampshire Weald. Behind is a steep wooded escarpment ; in front is the long view of the Hampshire Downs ; Butser, War Down, Harting Down, one great rounded hill after another rolling away as far as the eye can follow. All this country gives a sense of great things out of sight but within reach : a few miles' walk and a short, stiff climb over clean chalky turf, through and above gnarled hangers of wind-stunted thorn and yew, and one comes out upon the top of the world, on high wind-swept places whence one can look southward and see lightships far out to sea and liners and battleships passing up Channel or westwards towards the Atlantic. Yet Petersfield valley, walled in and protected by the chalk hills that form two sides of a triangle around it, is peaceful and sheltered, and the surrounding country fertile ; a typical corner of agricultural England, long settled, with old villages and ancient churches. The Bedales grounds are less a park than a farm ; broad undulating fields with much timber, cattle in the fields, and primroses in the hedges. All these things may seem to have little to

do with the schooling of small children, but where schools fail to be homelike and become hard and ugly and inhospitable, it is often partly because such details as these are not considered. Half the battle of a school is won if one builds it in Arcady.

However perfect the conditions at the Junior School may seem to an outsider, it is only fair to consider them from the point of view of those who have created and are creating them, who still feel them to fall short of the ideal. To begin with, it is only in recent years that the education of young children has been considered by educationists generally to be of first importance. No one would have been more astonished than the founder of Bedales School, if he could have seen, thirty years ago, a prospectus of a school, a branch of his own school, taking children "from two years of age." Bedales is the fulfilment of a definite ideal, consistently carried out; Dunhurst, like Topsy, has "growed." It came into existence to provide education for the younger children of members of the Bedales staff and others who had settled in the neighbourhood, and it was for many years not the property of the School. It is only during the last five years that it has come into the hands of a small body of workers who have either been educated at Bedales or have spent many years under its influence, and that a determined—one might almost say a passionate—attempt has been made to make it a worthy beginning for the Upper School. The change, starting as it did in the most difficult days of the war, was no easy matter. Where the buildings were inadequate or unsuitable the best that could be done was to put up sheds and Army huts. The main building, however attractive, needed alteration and adaptations. Windows have been enlarged and lowered to let in

more sun and give the children a freer look-out ; walls have been pulled down and dark corners and dark paint got rid of. Much of the practical work is carried on in sheds, a colony of which has grown up to the rear of the main building ; they are a blot in the view of the Staff, but from the children's point of view they seem to add to the homeliness and informality, and therefore to the attraction of what is done within them. The wooden building on the front lawn (made, we are told, from the roof of the old Bedales reservoirs, the doors and windows from the old Steeplehurst, and wood from trees felled in the Bedales grounds), which now serves as a studio for weaving, dyeing, colour-printing and art-work generally, is all glorious within, adorned with " divers colours of needlework on both sides,"—finished and half-finished work of all kinds in bright materials which the children are carrying out. The carpentry shed, and the shed where are the potter's wheels and shelves and cases of bright glazed pottery made by the children, are all the more workmanlike for a certain quality of improvisation.

The present Head Mistress, under whom the Junior School has developed on its present lines, has been for twenty years in close touch, as was her late husband, with the work at Bedales. She accepted the headship of Dunhurst almost accidentally, to fill a sudden gap in the middle of a term, and she took it on with only two preconceptions about young children's education—both of which she inherited from her husband, a doctor—that a child's mental development should be all spontaneity and happiness, and that its discipline should be the discipline of daily life. She has held the natural family life of children before herself consistently, as the ideal to which a

school must approximate if it is to train and discipline the children for future life, and not only to regulate their behaviour during the few years for which they are subject to school organization. The children must be able to come to meals without any more drill and bell-ringing and standing to attention than there is in a family. Family life would be made tiresome and ridiculous to both parents and children by barrack methods of ensuring order and punctuality, and so is much of school life tiresome so far as the children are concerned, but the staffs of schools get hardened to many ridiculous, unnecessary, unnatural things. The common school methods of organization are almost all copied from military patterns, evolved by small sections of people carrying out prescribed duties with mechanical efficiency, for limited ends, within a highly organized system, not for the multitude of growing children who have to measure their powers and find their place in a natural universe, and to learn the technique of life, the arts of self-control and the meaning of order and disorder, of wasting time and making use of time.

It is clear to most outsiders, looking on dispassionately, that in nearly all schools children are starved of vital factors in their education, and that the life they lead is no more like real life than is the life of passengers in a train. The guard whistles, they all get on board and are herded into compartments of space by class and form and of time by a rigid timetable of periods, and from the beginning to the end of term they are whirled along, a number of engines dragging them, full steam ahead, as no one will ever drag them again in all the course of their natural lives.

The Head of this particular school could not persuade herself that this was a natural way of growing up,

nor that by organizing fifty children and marching and counter-marching them through their days she would be teaching them corporate discipline or how to live a corporate life. When she took over the school she had never lived in a school, so that she was able to see the ridiculous features of school life, and believing them to be unnecessary she set to work to get rid of them. At the same time she had no extreme or fantastic ideas about the capacity of children to evolve new methods of behaviour, new manners and better morals than any generation that had gone before them; and she did not fall into the error of setting young children as prefects over one another, of giving them liberty to control and bully one another, of expecting them to wash and be neat without reminders, of leaving them to run alone and govern one another without supervision. Where children are gathered together there must be the natural discipline as well as the natural freedom of a home, with extra watchfulness on account of numbers; manners and conduct must conform to ordinary good standards. How? Not by rules and punishments; in a good household there are no penalties, only reminders, and in a school there is no need for more. "If my own children ever do wrong," one friend of the school will tell you, "they are sorry. And so are these." But how many educators have the courage to wait repentance?

There is little semblance of a time-table at Dunhurst. The children are free to follow such plan as is sketched out for the day, or to abstain; in practice they follow it, just as children at home join in what others of their own age are doing, though there is no compulsion. Before breakfast they have a run, and singing and simple exercises. After breakfast they make their

beds and feed the animals. All children spend a certain amount of time each morning at intellectual work in the class-rooms or in the science laboratory; after this they are free for practically the whole morning to do some craft-work, such as carpentry, pottery-making, forging and shaping metal objects, weaving, drawing, dyeing, block-printing. Well-equipped and staffed workshops for all of these are open to them, and any pupil can work in any shop, the only stipulation being that he must be working consistently and constructively at something. If he would rather go on with his intellectual work in the class-room, he can do so. The hours for music and language classes are announced daily on a black-board in the lobby. On two mornings a week there are cooking classes. In the afternoon, after siesta, there are gardening, farmyard work, riding, swimming, cricket, football, lacrosse, according to the time of year. Games are played on three afternoons a week.

After tea the youngest, the early-bedders, have quiet reading, and the middle- and late-bedders (the latest going at 7 o'clock) do intellectual work in the class-rooms with all the zeal and initiative of young wage-earners attending an evening school. At this hour of the day, having well exercised their growing muscles and their ears, eyes and hands, they are glad to sit still and use their brains. So the young heroes apportioned their time in the school of Cheiron the Centaur.

On one evening a fortnight there are "Speeches," when boys and girls read papers, or give addresses on subjects which they have chosen and prepared in their ample leisure. A girl of nine will give a lecture on "Quicksilver": its boiling-point, its weight, its medicinal uses, how and where it is mined, how

prepared, how kept, what are the conditions in the mines for the workers. A boy of eleven gives a dissertation on the horse, its history, its breeding, its attributes; another (aged eleven) on volcanoes; another of ten describes social life in the nineteenth century, the drop in crime, the increase of amenities. A girl of ten relates the life of Garibaldi. A boy of nine tells "Legends of Corsica." A girl of ten describes the process of pottery-glazing and firing, both from experience and from the manufacturing textbook. Lots are drawn for beginning, and it is seldom that all who have speeches prepared are able to speak. The variety of subjects is inexhaustible. All these were given on one evening, and other children spoke on "Ant-hills," "The lace-winged Fly," the collision of two dead suns, the formation and uses of slate, "Robert Bruce," "Francis Drake," and various biological and geological subjects. Two boys gave a joint lecture on chemistry with experiments. On another evening one child spoke for forty minutes on the development of costume.

A feature of the school day, and one of the chief means by which punctuality is secured, is the broad margin of "intervals." "Getting ready for dinner" is at 12.15, while dinner is at 1.0. It is understood that everyone will start to get ready at 12.15, and if they dawdle they will have less time for the "clean occupations," reading, music practice, collective singing, and dancing, which fill up the rest of the three-quarters of an hour; therefore they hurry. Before tea there is half an hour for washing and changing after games, out of which more precious time can be economized. The children take it in turns to wait at table and clear away. They also wash up in their own pantry afterwards.

On Saturdays the first two hours of the morning are spent in cleaning up ; volunteers are asked for to put materials and work in order, throw away rubbish, repair and replace equipment. The rest of the day is free for occupations and expeditions, and there are plays in the evening " if wished." Whenever possible they attend lectures, concerts, etc., given at the Upper School.

One of the best proofs of the truth that rational individual development leads naturally to co-operation is seen in the orchestral work that has been developed at Dunhurst by Mr. Arnold Dolmetsch, the well-known scholar-musician and maker of instruments. Mr. Dolmetsch's methods are, he says, those by which it was taught in earlier times, before the understanding of music was swallowed up in technique, and singing in voice production.

The plan is to give a beginner an instrument, show him how to use it, and put him in the orchestra, to take part to the best of his ability. Any private teaching the pupils get is directed towards helping them to learn their orchestral parts by ear. After the first attempt at concerted playing, the master thought that perhaps the children, being so young, would be disheartened and not want to try again, and he did not mean to force them, but when he came again they were at the gate to meet him. Now they ask him for piece after piece, and never want him to go away. They play and sing, for the most part, old chorales and carols, and sixteenth- and seventeenth-century music with English, French and Latin words, or short pieces which their master composes for them. All instruments have easy, interesting parts.

In the orchestral lessons there is no repetition of bars or phrases. The master will sometimes ask the



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children to play a section again, showing them first by playing himself how they can get more out of it and what it means. There is no beating of time ; he leads upon a violin and his sixteen-year-old son, Rudolf, who usually helps him and sometimes conducts the lesson in his place, takes any part that otherwise would be weak or missing. Sometimes a child may be found unexpectedly able to take some part he has not played before, and the master is always ready, and even beforehand, with kindly encouragement. The easy exchange of instruments and parts, and the children's running comments and suggestions, are those of a gathering of musicians. There is no tension : the children's thoughts are all on the music and not on themselves.

To facilitate the use of stringed instruments for such young pupils, their master has frets upon all finger-boards, so that a child can play in tune from the first. As progress is made, the frets are removed ; the instrument grows up with the child. Older children than these are often hampered in their playing by the strain of holding up a violin, or a heavier viola, with the left arm, while the left hand forms the notes upon the strings ; and the movement from one position to another, before the chin has developed a proper grip, is always a cause of stumbling to beginners. Mr. Dolmetsch makes all beginners hold the violin or viola between the knees, like a 'cello, and he has revived the old type of bowing which he says that all 'cello players used before 'cello playing degenerated into bravura, imitating the virtuosi of the violin. When a child wishes of its own accord to hold the instrument in the ordinary way, he will find encouragement awaiting him, but he is never urged to do so before his time.

The master does not claim as original any of these devices ; he says that they were all done long ago, in a better musical age than our own, and that they have been forgotten. His aim in reviving them is not only to make music easier for beginners. He wants to get the emphasis of teaching back where it should be, on the music itself, and not on technique. " The letter killeth, but the spirit giveth life." In a young child what is of chief importance is to make sure that he understands and loves the music he plays. Seek that first and the rest will be added unto him. This is a hard saying and difficult for music teachers who are not musicians to receive. Mr. Dolmetsch's own children, who play most instruments, have never practised scales. Even for older students, he believes there is nothing but harm in mechanical practice undertaken for the sake of developing the muscles. For the young child it is deadening, because it creates a tension and a self-consciousness which destroys all idea of music as a natural means of expression. The old-fashioned music lesson with its blue-pencilling of weak passages, its sharp pullings up and repetitions, instilled a fear which effectively cast out love. A child's budding musical faculty is a shy growth which can easily be killed. " Plus fait douceur que violence " is our master's motto, and to him violence includes even those aimiable antics which some teachers perform before their classes, stirring up the children like a pudding, dragging responses out of them, beating time with a stick.

What his teaching aims at is not only to produce an audible effect, though lovely effects come as a by-product. The master is looking through the music lessons to its effect upon the characters of the children. Nothing tames a rough, egotistical child so soon as

this self-imposed discipline—self-imposed because he or she is not bound to join it till he feels ready for it—and nothing gives a timid child more self-confidence and self-respect. The comment of many onlookers is that this teacher succeeds because he is a genius. His reply is that any of his children can do the same—his pupils have often done it, and that if it creates genius, there must be something to be said for it as a method.

The music method has been described at some length because its success is, to an outsider, one of the most obvious proofs of what the school is accomplishing. The application of similar methods goes far beyond the music-teaching. Given faith and patience, there is little need for “character moulding” and none for cramming; virtue is inherent in human nature and only waiting to come out.

The business of the educator, like that of the gardener, is to provide favourable conditions, and the success of Dunhurst is largely due to the care that is lavished upon the details of the environment in which the children live. Without this, the degree of freedom allowed them would be impossible.

CHAPTER VIII

THE JUNIOR SCHOOL

(BY S. C. FISH)

BEFORE considering the principles which underlie the work at the Junior School, it will perhaps be as well to see if such a school is justified in being in existence. In an ideal community one would hope that there should be no such place as a boarding-school for little children. The right environment for small children is surely the home. But unfortunately modern conditions are not in the very least ideal for young children. Most people will agree that the vital need of the little child is companionship of his own age, and companionship at the right time. Many years ago the present writer consulted the Head Master of Bedales regarding her own boy, who was then five years old and an only child. She has never ceased to be grateful for the advice given her, which incidentally changed the whole course of her life. He said, "Keep him with you as long as you can, but get him companionship. And by this, I do not mean the companionship of a day-school; what an only child needs is children of his own age to get up with and go to bed with." Of the fifty children at present at Dunhurst, only a very small proportion, about eight or nine, have these conditions in their own homes. The rest are either only children or else have brothers and sisters so much older or younger than

themselves as to be of very little use to them. In theory it is a delightful thing for the four- or five-year-old to possess a baby brother or sister; in practice it does not work out so well. One is reminded of the small boy who, left alone with the month-old baby, soon brought his mother to rescue the child. "You see," he said, with gravity, "if you scratch her and 'squeege' her she bleeds." This attitude, which makes the older child regard the new arrival as little more than an object of curiosity, is in fact more natural than the altruistic one, which the mother or nurse expected. It is the need for the hourly companionship of its peers which in our opinion justifies the existence of such a school as this.

Perhaps the greatest discovery of this century has been the bringing to light the importance of the little child. This is partly due to the research work done by modern psychologists who are proving many unpleasant facts in later life to be the direct result of unwise repression in childhood. How far has the education of the small child been responsible for this repression?

In the past the commonly accepted idea of education was that the child came into the world full of evil tendencies with a mind like a sheet of blank paper, and that the object of the educator was first, by severe discipline, to repress the evil tendencies in the child, and then to pour into it all the so-called knowledge which they as adults had acquired.

The modern idea of education is that it is required simply in order to foster growth, physical, mental and spiritual, and that—and this is the most important part—the child must do its own growing.

To start with the physical growth of a young child. The first thing is, of course, to see that proper

attention is given to the question of suitable food, and such things as air, light, space, sleep and warmth. These things lie beyond the scope of the present chapter, and fortunately to-day the first principles of health in little children are now fairly well established.

The next two absolute necessities for the growth of a young child are first, that ample room shall be provided for the child's natural activities, and second, that he shall be as far as possible ceaselessly happy.

The first should be apparent to everyone who has watched a young child, the second is not so fully recognized. Physiologically, joy is one of the greatest, perhaps the greatest of all aids to development. Joy tends to quicken the pulse and determine full blood supply to the entire nervous system, and thus growth is promoted. This is true of all things that have still the power to grow.

What constitutes joy or happiness in a young child? One answer to this question was given by a small boy of six, ten years ago. He was found lying in bed in the early morning with large, shining eyes full of joy and greeted his friend with the remark that he was so happy that he did not know what to do! In answer to the question, "What makes you happy?" his reply was, "When I am happiest is when I wake up in the morning and feel that I have so many things that I want to do that I don't know which to begin first." In other words, joy to the young child is synonymous with interest, so that the need for the educator, if he wishes to provide this factor in physical growth, is to find out what the child wants to do and as far as possible let him do it.

We are most of us familiar with the old story in *Punch* where the poor overworked mother tells her elder child "to go and find Johnny, see what he

is doing and tell him he mustn't." The modern idea is the reverse of this ; it is to find Johnny and let him as far as possible do what he feels he must.

With regard to mental growth, it is now commonly accepted that the mind of the child repeats in its brain development the history of the race, so that the task before the educator is to find out what the natural tendencies of the child are at a given age and as far as possible develop them. This sounds simple enough in theory, but in practice we still fall far short of the principles involved in it.

During the first few years the child is repeating in its brain development the life of its early ancestors. When the average child of two or three years old of the cultured class is not sitting in his perambulator out of doors, he is probably put into a beautifully prepared " Heal " nursery, made to keep himself clean, and surrounded with elaborate toys in most of which he takes not the slightest interest. The result is generally a discontented and what we call a troublesome child, unable to stick at anything and requiring constant attention. It is not an exaggeration to say that nearly every child who is brought to us at the age of seven brings with it the same story from its parents ; first, that they think it is time the child had a little discipline (time, after seven years have been wasted !), and then, that so far they have found it quite impossible to make it concentrate on anything for five minutes.

Take the same aged child of any nationality, put it out of doors, give it sand and water, and the result will be a contented child who will concentrate for hours on the matter in hand. It is possible to dismiss this with the remark that of course we know the child loves to make a mess ; the point is that in

playing with sand and water the child is unconsciously educating itself on the lines of natural development.

Take another instance; the young child comes into the world with a marvellously developed sense of touch and very weak eyesight. Yet most people spend all their time saying, "Don't touch, baby! Look at this."

When one comes to the age of from six to twelve, the mistakes made are even greater. The child at that age is repeating in its brain development that time in the history of man which marked practically the beginning of everything. The age when man built houses, learnt how to care for these, to clothe himself; the age which then saw the beginnings of art, of music, of dancing and of story. The age also when he learnt the use of the tool, thereby developing his brain with such rapidity that it increased in sheer bulk to nearly double its size and pushed the skull upwards for three-quarters of an inch. The brain of a child up to the age of ten or thereabouts is almost entirely developed by muscle and nutrition, and the hand which wields the tool plays a larger part in brain development than any other part of the body.

When one comes to deal with a child of this age, his capacity for doing and discovering seems almost unlimited, and yet till within the last few years the educator was content to put the child of eight or nine into rows in desks, and supply him with inane occupations in abstract thinking in which, like the baby in the nursery, he took not the slightest interest, while his poor bored brain was craving for the activities which should develop it naturally.

But the repression to which psychologists refer does not, we think, only mean that caused by putting the

child in the wrong environment. There is another kind of repression which is in our experience even more common and more far-reaching in its results. This is the repression caused by subjecting the child to the daily strain of living up to some adult personality.

Doctor Hector Cameron has given in his writings many valuable instances of the amount of physical harm caused to the modern child by the force of suggestion from over-anxious parents. And if this is true, as it doubtless is, of the many physical ailments in children which have their root in functional causes, it is far more true as being the cause of nervous instability in so-called difficult children. This fact has been brought home to us so clearly in our work that it seems worthy of record. It usually happens that there are certain children, not always new-comers, who take one or two weeks to settle down after the holidays. To the most casual observer they are going through a reaction from some strain or repression. But what strain? In nearly every case the parents of our children are wise and intelligent people who endeavour to do their best for their children in the holidays. The children who exhibit this strain are seldom, if ever, spoilt children. The trouble has arisen because the child, lacking the rough and tumble of a nursery full of children, has been definitely strained or repressed from the concentrated attention of its parents or of brothers and sisters considerably older than itself. When the atmosphere is calm, optimistic and light-hearted, the child does not suffer, but how many *only* children live in such an atmosphere?

As Doctor Cameron so forcibly puts it, "Children are seldom influenced by what is said to them; it is what is thought about them which really matters."

It is through the attitude of the grown-ups working.

in the school that we can endeavour to correct this form of repression. We must get rid of the old idea that the child lives in a somewhat narrow world of personal contacts. There must be reserve and simplicity on the part of the teacher who must concentrate her energies on the child's environment instead of seeking to impress on it her own personality.

The grown-ups must "cease to prance before their ill-fed battalions,"¹ and instead go down to the base and devote themselves to sending up supplies.

The first aim, therefore, of a school such as this should be to provide an environment which will enable the child to develop freely and naturally and so free him from the effects of past repression.

The second aim is of even greater importance: to teach the child the meaning of service and self-control, in other words—of discipline. Most of the children who pass through our hands will become in time either leaders or employers of labour. Is it not the most crying need of the world to-day that such children should grow up not only freed themselves, but having learnt to respect the need for freedom in other people?

Bedales has always stood in the mind of the writer for the two ideals of freedom and service. In the wider life of the Upper School there are countless opportunities for impressing these ideals on the minds of the children, but it is in the very early years of a child's life that the foundations of spiritual training must be laid. How can we best accomplish this? Almost entirely, we think, through training him to share as far as possible in all the daily work which surrounds him and by helping him to realize the higher motives which may lie behind the smallest service.

¹ *The New Children*, by Sheila Radice.

The little three-year-old who after he has finished his work puts away his things and carefully places (not pushes!) his small chair under the table, must do so, not because he has been nagged into remembering it, but because he realizes through his own personal experience that in so doing he is helping in the life of the community.

We are sometimes tempted when, as is often the case, the first remark of a visitor is, "Your children do as they like, do they not?" to point to the little Dryad chairs which have been used by relays of children, but of which, so far, not one single piece of cane has been broken.

These may seem small things, but life is made up of small things as the body is of cells. We must keep in mind the truth that it is a law of God that great things grow out of small ones, and that it is only through performing small acts of service faithfully that one can lay the foundations of what we call "character."

And it is not enough simply to encourage children to behave in this way; their teachers must feel that it is one of the most important pieces of their work (as it is certainly the piece which calls for the greatest amount of patience and devotion on their part) to insist on all such work being carried through with the greatest thoroughness and attention to detail.

It may be argued that to insist on such service is only another form of repression; but this, we think, is not so. These little people, as has been said, correspond in their stage of development to the stage of humanity when man first acquired skill in these necessary duties and attained a mastery over his surroundings, and it is therefore natural to them to do such work and there is no question of repression involved.

Nearly thirty years ago the greatest educationist of last century spoke to an unheeding generation of the necessity for man's "discovering the mean between self-assertion and self-restraint best suited to his circumstances and his surroundings."¹ The problem of the educator is the same to-day, to realize that freedom and discipline are both sides of the same shield and to discover how to keep the balance true between them.

It is Doctor Montessori to whom we have turned for help in solving these new problems of education. Herself a doctor, after years of practice among children, years of University study, years of study of the development of human life from every possible standpoint, she has devised a method in closer accordance with biological principles of child development than any previously known, a method which, in its practical application, unites the physiological and the psychological laws of which every rational system of education must in the future take account.

After new and independent experimentation she has arrived at the old truths and has shown how to provide an environment for little children in which such truths can be effectively applied.

Beginning with the tiny child she has seen that muscular and sensorial training and the practical activities of daily life must come before the vivifying of ideas, just as these things preceded in race development primitive forms of art and storytelling.

It is not possible here to enter into a detailed description of the apparatus, which is a bugbear to many people. Sufficient to say that each task which its use involves has been proved to appeal directly to the

¹ T. H. Huxley, *Evolution and Ethics*.

child and to be adapted to each physical and psychic stage in his development.

Moreover, it is self-corrective and therefore entails the minimum amount of interference on the part of the directress. "Who taught you to write?" a visitor once asked a child in a Montessori school. "No one taught me, I learnt," replied the child puzzled, speculating a few minutes as to whether its teacher was able to write; she had never been seen to do so.

Man did not grow by undirected play, but by activity and effort proportionate to his powers. Activity and effort are the keynote of the Montessori tasks.

When Doctor Montessori started her investigations, her aim was to provide a system of education which should have as its pivot the growth and development of the spontaneous activity of the child, that activity with which all normal human beings are naturally endowed. It was only incidentally that she discovered, and the discovery came almost in the nature of a revelation, that the child who is given full opportunity for this spontaneous activity does not need rewards and punishments, that its natural desire is to be what we call "good" and that the "naughtiness" of the average child is nearly always the result of the continual friction caused by an environment more or less unfitted for its development.

No doubt unruly and difficult children are found in a Montessori school as in every other school, because the success of each stage of a child's development depends on the success of the preceding stage, and naturally the child who has several years of mismanagement behind it will take longer to respond to the right environment than the child whose progress is not hindered by repressed tendencies; tendencies

which are right and proper under natural development, but by repression become warped and atrophied and thus allow undesirable tendencies to grow up in their place.

All the evidence which other educationists have gathered from various sources strengthens the belief that the mind develops in immediate response to environment, and by mind, we here mean, not only intellect, but what, for want of a better name, we call spirit, or soul. It has been left for Doctor Montessori to emphasize the fact that the special control of the environment which is the essence of education cannot be exercised at too early a period of life, and as has been said, to show us the way in which to provide and control the right environment.

But Doctor Montessori's message is something more than this. It is, in fact, a new philosophy of life and ideals; hopes and beliefs are as necessary to the understanding of it as an accurate knowledge of the use of the apparatus; they are, in fact, much more essential. We can only respond to the vivifying influence of an idea inasmuch as it brings all our previous thought into line and illuminates our past experience, and we shall not be able to grasp these new truths unless we are prepared to revise many of our fundamental thoughts about life, and to think, and think seriously, not only about the clearest and best way in which to teach arithmetic, but also as to whether we are honestly seeking not only the material, but also the moral and spiritual good of our children.

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CHAPTER IX

THE LABORATORY METHOD

WHEN our visitor returns from the Junior School—interested, as we may venture to suppose, in what he has seen there, and especially struck by the general air of keen and happy activity that pervades it, but possibly wondering what it is going to lead to, and whether a training of that kind, however productive of happiness at the time, is compatible with the requirements of examinations later on—he will wish to know how it is continued in the Main School, and to see how soon and with what success it merges into ordinary school-work. He will wish to go into the class-rooms and learn something of the methods followed, both in teaching and discipline, at the different stages of general and special training already outlined. The present chapter, therefore, will deal with teaching methods ; questions of discipline, whether in the class-room or in the rest of the school life, will be treated in the one that follows.

A glance at the time-table will show that in the Main School much of the day is mapped out, and that regular times are assigned for class-work in definite subjects. There is, however, much moving about from one room to another in the five-minute breaks between the working periods ; and it is soon evident that in this there is a certain amount of choice, and that the members of a form do not usually keep

together as a working unit. The only forms in which this is the case, and the same group continues to work together at the same things at the same time, are those older forms at work at a definite syllabus with a view to an approaching examination, and one or two younger forms that count as the lowest in the Middle School. As regards the Examination forms the reason is obvious; but it may appear strange that at the point where, as it seems, the earlier Montessori work first passes into the work of the Upper School there should be this sudden breach with the earlier methods, whereas in the group of forms above these the contrast is by no means so marked. Does it mean that at eleven or twelve methods suitable at an earlier age, and to a large degree suitable at a later, are found to need replacing by others of an entirely different kind?

This is not the explanation. Those that have been trained on the Montessori lines sketched in the last chapter can go up, at the age of twelve, into the Upper Middle forms, and there work on the freer lines presently to be described, for the whole tendency of their previous experience has been to make them at once eager for further knowledge and capable of working for themselves. They should not need to go through the Lower Middle forms, in which are placed those who have not had a similar training. Children who have been—one cannot say taught, but drilled in their earlier years, and who have, as a result, little power of initiative in setting themselves to work (their spontaneity, repressed on this side, probably finding its chief outlet in mischief and disturbance), have been for the most part so bored by the tasks set them, in which they have seen little meaning or interest, that they have grown accustomed to dislike anything called

lessons, and to look on reading, writing and the other elementary tools of learning as a constant difficulty instead of a game of skill. Such children—and preparatory schools, with their eyes fixed on the entrance examination of the Public Schools and the kind of knowledge that a boy of thirteen will then be expected to have, however successful they may be with the cleverer tend to reduce the majority to this state—cannot at once find their feet in a system in which they are expected to work for themselves instead of passively accepting what is put before them, and to arrange their own time instead of merely obeying orders. For these an intermediate stage is needed, in which they have to be taught to be independent enough presently to stand on their own feet. If all our children could first pass through the Junior School there would be no such need, but owing to its necessary limit of numbers only a small proportion can do so ; nor is it always necessary or desirable for children to be sent away to school at so young an age. We have therefore a small group of forms, the Lower Middles, in which those entering the school at the age of eleven or twelve can be placed. The aim is to teach them how to work rather than to give them a mass of unrealized knowledge ; to help them, that is, to see clearly what they are going to learn, how to get the knowledge required, and how to record their results. The groups are kept small, and there is a large proportion of practical work of all kinds. Thus in languages and history discussions are held, short lectures prepared and given, and scenes acted, and games also are employed, as well as drawings and models and the writing of stories, plays and verse. The beginnings of science are found in Nature-study, taken from the seasonal point of view, the keeping of

weather records and the study of the life of the district, and so forth. In this and in geography the work is largely done out of doors in small groups, each making their own records for all to use in compiling a map of the neighbourhood. There is also a good deal of actual handwork, such as weaving, carving, pottery, drawing, sewing and cooking, as well as class-singing and eurhythmics.

In the two next groups of forms, the Upper Middles and Removes, covering the years from twelve to sixteen, the general course is followed which, as said above, we look upon as affording the necessary foundation for any special line of work that may afterwards be taken. This course, as there outlined,¹ is to include the following subjects: English, French and Latin, History and Geography, Mathematics and the three main branches of science, together with certain arts and crafts—singing, drawing, some work in wood and metal, cookery and needlework. These subjects, given normal health and intelligence, can all be taken; though if instrumental music is superadded it may be necessary to substitute it for one of the others in order to avoid overloading. For a slow worker some modification is made, one language, perhaps, being omitted, or some alteration of subjects allowed instead of all being taken concurrently; and for those who find special difficulty with some kinds of work a smaller selection can be made, and more time given to whatever proves, in their case, to have the greatest training value. Whether the full number or fewer subjects are taken, a varying proportion of the week's working hours is allotted to each; and though, as will be seen, the exact number need not be adhered to in any one week, the Form-master should see that no great

¹ See Chapter III.

departure is made from this proportion throughout the term.

The principle that underlies the method of teaching, followed in a greater or less degree, in all these subjects is a very simple one: that teaching is not telling children the things that we think they ought to know, but rather helping them to find out for themselves the things that they want to learn; which, of course, involves finding ways of getting them to want to learn what, in our judgment, they ought to know. Learning does not, according to this view, mean sitting at desks in passive rows while we supply them with knowledge, neatly arranged and suitably prepared, or force it into them, expecting it to run out neatly on paper when we turn on the tap. Learning, we hold, implies active effort (often, especially in the earlier stages, of body as well as mind) and the consciousness of discovery which makes the greater part of the difference between a task and a pleasure. This principle, which underlies all the advance in educational method in the last half-century, has been embodied in many different forms that at the present time offer to parent and teacher a somewhat bewildering choice. Thus in the earlier stages there is a rivalry between the Kindergarten and Montessori methods, of which the former, once a revolutionary innovation, is now so long established as to have taken on an orthodox character to which the Montessori method seems a heretical challenge. Such a challenge, indeed, it is to the whole basis of education, and one that, when fully understood, will not be confined to problems of the nursery or even of the elementary stage of education. And, meanwhile, in the secondary school stage we have other challenges to received and orthodox methods of teaching. There are, for example,

the Play Way and the Partnership method, the outcome of experience by English teachers. Others come from America, where experiment is more readily welcomed and finds a larger sounding-board. There is the Dewey system of recapitulating the various stages of cultural development, and the Gary system of making education centre round the factory and the workshop. There is the Project method, that would have education proceed by tackling a succession of practical problems under practical conditions; and, most recent of all, the Dalton Plan, of which, in the modified form in which we are here working it out, some account is to be given in this chapter.

All these new methods, with whatever differences, have this in common, that they regard education as an active, not a passive, process on the part of the child, and one in which he is dealing with problems that to him have a real meaning and interest. This has been the point of view from which we have, throughout, approached problems of teaching, and much in our work, therefore, has long been on parallel lines to more than one of the methods above mentioned. In details of class-room organization it is to the last-named that we are most directly indebted, though, as we have not adopted the Dalton Plan in its entirety, it would not be right to make use of the name. The aim of this method is to turn each class-room into a laboratory in which—with help and suggestion, when necessary, from the teacher, but by their own efforts—children can find out answers to the questions that they put and that are put to them. The means, now to be described, by which we seek to do this form what we prefer to call the Laboratory method.¹

¹ This name was first applied to a plan described in a book, *The Mind in the Making*, by E. J. Swift (1908). It has recently been

Under this method the work on any subject is divided, so far as the nature of the work allows, into a series of grades, each representing something less than a normal month's work. In some subjects, such as mathematics, it is possible to map out in this way a large part of the course, covering several years, so that the learner, by comparing his present grade with the total number, can know exactly where in the course he stands. In others it is not possible to plan work so far ahead, but only that of the coming year, or, perhaps, the three grades that should be the normal work of the current term, or, it may even be, only the one grade representing the work of the coming month. In either case the assignment of work in each grade for at least one month ahead is posted up, so that each member of the form, according to the grade that he has reached in any subject, knows what the month's work in that subject will be; and he will have to give evidence, by passing a test, that he has satisfactorily done that month's assignment before passing on to the next. Of the total number of working-periods allotted to the subject each week, a certain number are given to group-lessons. These come at fixed times, when all who are doing the same assignment of work, and are therefore at the same stage, have a class-lesson in that subject. The number of such weekly group-lessons varies in different subjects; a language like French, in which much of the work is oral, requiring a larger proportion than one like Latin in which there is more written work, and both needing more than Mathematics, where most of the

revived in connection with the particular method introduced into her school at Dalton (Mass., U.S.A.) by Miss Helen Parkhurst, and hence generally called the Dalton, or sometimes the Dalton Laboratory Plan.

time is spent in applying the knowledge gained, or History, where there is much reading to be done and essays to be written or special investigations made between the class-lessons.

The remainder of the working-periods not assigned in this way to group-lessons in the various subjects are free for "individual work" in these subjects. In this there is, as a rule, some choice as to the work on which any particular period should be spent; so long as the allotted amount is covered in each subject in the end, the time can be so distributed, at the choice of the individual, as to allow him to continue longer at any work in which he gets specially interested. For the doing of all individual work special rooms are reserved as "laboratories" for each subject. For English work the Library is always available, where any number can be working quietly within the reach of the books they may need to consult. Anyone wishing to spend the time on Mathematics or Geography would go to the Mathematical or Geography room, and work there, either independently or with a companion, at the month's assignment; the teacher being there to give help if asked, or to go through with each individual or group what has previously been done. Those who have completed the month's assignment can take the test at any time; this passed, they can carry the work further by reading round the particular subject set or else give the time thus gained either to some other subject in which they are behind, or, if there is none that needs extra time, to whatever kind of work they may prefer.

One use of the time given to individual work is, like the "home-work" of the day-school, to consolidate by repetition the work gone through in the group-lesson, as, for example, by working out examples

and exercises illustrating and enforcing what was then explained. This is an obvious purpose for which to use it, as also for learning by heart such essentials as tables, inflexions, names and dates and those things that, once clearly understood, must be committed to memory unless endless time is to be lost in constantly referring to them. But necessary as this is (a fact that the "new teaching" has perhaps, in its enthusiasm for the awakening of interest and the spirit of discovery, been inclined to neglect) it would be a mistake to use the time given to individual work only for this purpose. To do so would be to miss the real meaning of the laboratory method, which is to give an opportunity, in every subject and at every stage, for something of the nature of research. So that while, as a rule, any entirely new kind of work is to be taken first in group-lessons, abundant opportunity should be given, in setting the assignments upon which the time for individual work is to be spent, for tackling fresh problems, following out clues and making fresh discoveries. The proportion of the time to be allotted to each of these purposes will differ in the different subjects. One such as grammar or arithmetic will need more repetition by means of exercises; one such as geography or history will allow of more voyages of discovery in pursuit of some end proposed. But in each subject both uses should be kept in view. In this way the child comes to realize that he is a responsible partner in his own education; not merely responsible for the fixing of the work, but taking an active share in getting the new knowledge which is so much more real to him if he gets it for himself.

Each individual keeps a time-sheet with a daily record of the work done and the time spent on each

subject ; this the Form-master goes through with him every week—or, if it seems necessary, every day—and thus can see if any subject is being unduly neglected and too much time given to another. As already said, it is intended that there shall be a certain amount of choice in the arrangement of the time, provided that a sufficient amount of work in each of the subjects taken is accomplished each month. At the end of the month there is a meeting of all the teachers concerned, so that any excess or deficiency of time given to a particular subject may be enquired into and rectified in the following month. If the test on the month's work has not been taken, this also is looked into, and, if it is due to unsatisfactory work, the steps to be taken are agreed upon ; or it may be that the month's assignment proves to be too much for that particular individual to get through, and that his work in this subject needs lightening. In this way it is possible for each to be treated individually, instead of merely as one of a mass, and for the work to be more exactly suited to his needs and powers.

Although forms are not, for the most part, teaching-units, they are still retained for social purposes, and to ensure that each boy and girl may have, in the Form-master, someone to supervise their work, to go through their time-sheets with them every week and to advise as to the subjects to which most time shall be given ; and even, in the case of those who are less able to arrange things for themselves, to make out for them, at least for a time, a daily time-table instead of leaving them any choice as to what they shall do and when. Such help and supervision are, of course, essential to the proper working of a system in which so much freedom is allowed and encouraged. The

purpose of this method, it will now be plain, is to take the learner into partnership in the business of education, and to get him to take an active and responsible part in his own training. Not that the teacher is by any means a sleeping partner ; he has to have mental agility to pass rapidly from one to another of the various needs of those who may be in his laboratory working at the same time in very different grades. But the fact that his help is asked for, instead of being forced upon the learner, and is more effective through being given at the moment when it is needed, makes his work more satisfactory than the same time spent in class-teaching alone. Where the form is the teaching-unit there can be only a very rough and ready grading, as but a small percentage of the members of the form can be at the same level ; and even if matched in ability they have not the same knowledge, most being hampered by gaps, of different kinds and at different points, in the previous work. Again, even if they could start level, they do not all advance at the same pace ; the quicker are necessarily kept back to the average rate of advance, and often in consequence lose interest in the work, while the slower must either be neglected or forced on faster than they can properly go, and so, finding that they cannot follow all that is done, are apt to lose heart and sometimes give up the attempt altogether. Any but the shortest of absences means an unfilled gap, for the rest cannot be kept waiting while the work is gone through again ; and this may easily vitiate the later work and leave but an insecure foundation for the superstructure to be raised on it. Besides which, when all have to do the same thing at the same time there is the difficulty, one that some find very great, of bringing interest to bear on several.

subjects in rapid succession, and changing from one to another at the bidding of the clock.

These difficulties, inherent in class-teaching, are in large measure met by the Laboratory method. The group-lessons are shared only by those who are at the same stage of the work, while the "individual work" in each subject allows each to go forward at his own rate, neither kept back to that of the slower nor hustled into a pace at which he can no longer take in what he has to do; and, as he cannot pass from one grade to the next until he has finished the work of that grade, gaps are not left behind unfilled. Moreover, the fact, as explained above, that there is some choice, on any given day, of the subject to be taken and the length of time to be spent on it, tends to remove the feeling of compulsion and to give more play to natural interest and a greater sense of reasonableness to school-work. Then, too, the learner can get the help he needs at the actual time when he feels the need of it, and so looks upon teaching not as a thing to be accepted passively or unwillingly, but as something of real use. And from the teacher's side this method, besides providing the means of giving just as much individual guidance and encouragement as is needed, and of finding out the learner's strong and weak points, furnishes a complete record of the work each has actually done.

This, then, is the plan followed throughout the general course, which normally leads to some external examination, such as matriculation or its equivalent. None of these examinations affords any really satisfactory test of ability. Success in passing them is a proof of memory, orderly arrangement, and a certain mechanical facility of expression, rather than of practical intelligence in the acquisition and use of the

knowledge thus reproduced. But even if, outside academic distinction, they furnish little guarantee of real ability, they have their use, not only as being the only means of admission to the University and the "learned" professions, but as giving an impartial standard, however incomplete, by which the learner can measure himself and his progress. In our case the School Certificate examination (of the Oxford and Cambridge Joint Board) is the one usually taken, as this allows of a fair amount of choice in the subjects to be offered, and fits in better with our school course than one that has a narrower range or lends itself more to "cramming" than to the development of intelligence. This should ordinarily be taken at seventeen, if not before; and then those who have done so, or do not need it, are free to narrow their work to lines of their own choice or those decided by the requirements of the career for which they are to have special training.

At this later stage there are three kinds of requirements for which the School has to provide. In the first place a certain number will now be working for University scholarships, or perhaps taking the Higher Certificate or the 1st M.B. or other professional examinations. For these there is probably little room for further choice, outside the range of special study that is laid down for them. A second group will require no further examination, but have their special line of work marked out for them by the career, whatever it may be, that they are to follow—engineering, for example, or agriculture, or one of the professions—and the technical training that it involves. Belonging to neither of these groups will also be some who have no examination before them and will need no special professional training. Some girls, for

instance, will be needed at home, or will take up social work ; and some boys will be going into business or other careers in which experience alone can give the training required. For these two last groups, though a range of work as wide as in the earlier stage is neither possible nor desirable, and the greater part of their energy must be given to intensive work in a narrower channel, the danger must be avoided of going to the opposite extreme and letting their interests be too narrowly confined and their work become too exclusively technical. To suit the needs of those in these two groups, courses of different kinds are arranged, from which each can make choice of a limited number. Most of these are special courses of a character that will be useful for such as will be going into business or taking up some profession or some particular line of study at the University or elsewhere ; but others are of a more general character—courses, for example, in modern history or literature, or in subjects such as economics, philosophy and psychology, that lie outside the ordinary curriculum—of value as enlarging the range of interests and giving a broader outlook, quite apart from the special lines of work each is following. These general courses consist partly of lectures (at this stage lectures have their use, though as a rule they have little place in the kind of teaching needed at school) and of reading and discussion circles, and involve much use of the Library for reading up the subject and the writing of essays. In whatever direction, therefore, any boy or girl is specializing in these last school years—and some specialization, as has been insisted above, would at this stage be desirable even if it were not in almost all cases necessary—some of their time has to be given to more general work of this nature ; so that the

continually increasing demands for skill of a particular kind and expert knowledge of comparatively narrow range may be balanced by the wider culture and many-sided interest that should, no less than the other, be the aim of education.

CHAPTER X

DISCIPLINE

IN comparing the wide range of activity and freedom of choice allowed in a considerable part of the day's occupations, as described in the last chapter, with the more rigid system commonly associated with school-work, the question naturally arises : how in the system here described is discipline maintained, unpunctuality checked, and the doing of the work ensured ? Our visitor going round from room to room will have seen few signs of rigid discipline and little formality of any kind ; while the teacher is occupied with one or two who have taken him some question or some work to go through, the rest are engaged upon their own work, talking about it to one another or moving about the room to consult books or maps, and passing in and out at the end of a working-period without formality. Only in the Library will he find complete silence maintained, any talking or disturbance bringing the exclusion of the culprit for a shorter or longer time. He will see that at the beginning of each period the teacher records all who are present, in order to give to the Form-master the means of checking the time-sheets kept by each member of his form ; he also makes a note of any who may be late in coming in, and has at times, of course, to call someone to order for slackness or disturbance of others. But of anything like drill or

mechanical obedience to fixed rules the visitor will see but little during working hours, though at certain other times of the day—during inspections, for instance, at the afternoon “siesta,” or before prayers in the evening—he will find strict order and silence, maintained, as he will notice, by Prefects without the intervention of any of the Staff.

What then, he may ask, is the principle underlying both what we do and do not do in the matter of discipline? We do not wish to make it dependent merely on external control, mechanically obeyed through habit or through fear, but rather a training in self-government, voluntarily undertaken, or at least accepted, because seen to be necessary for the sake of the end in view. We do not therefore have more rules or more regimentation than are found to be necessary and helpful; and those that we have are not so much things to be enforced for the sake of discipline regarded as a good in itself, but rather things agreed upon as necessary for the sake of the well-being of the community, for lessening the trouble caused to others, and for ensuring the order without which no good work and, indeed, no tolerable life is possible. In the class-room the responsibility for seeing that this is understood and acted upon rests with the subject-teacher and, more in general, with the Form-master. In other matters, outside the class-room, it rests mainly with the House-master and House-mistress, and with the Prefects and others who hold various degrees of authority. How, in either case, the responsibility is exercised may be briefly described.

A form, numbering from twelve to twenty, is not, as has been explained, in most cases a teaching-unit, but rather a social unit of those of like age or interests,

that is made up at the beginning of each school year and placed under the charge of a Form-master or mistress, and so remains with little change throughout the ensuing year. Attached to all but the highest forms is a Form-prefect, to whom the Form-master can delegate certain duties. In other respects the constitution of the form is a matter of choice. Most of them elect a Form-captain, who takes charge in the absence of the Form-master and Prefect, and sees that the various duties attached to the form-room are carried out ; some have other officers also. A form, therefore, although it is seldom together, as a whole, for work in any subject, has, nevertheless, a corporate existence, and is in close relations with its Form-master. He keeps the form-record of each member of the form, and enquires into any shortcomings. All matters of indiscipline, beyond the small things that can be dealt with on the spot, are reported to him. But to see that a proper standard of work and behaviour is maintained is by no means all that he can do. In the informal relations of free time, in the "form-hours" on week-days and Sunday evenings, usually spent in reading aloud and discussion, and in such things as advising on private reading and encouraging hobbies, the Form-master can do much to guide and help those whom each year's regrouping places in his care.

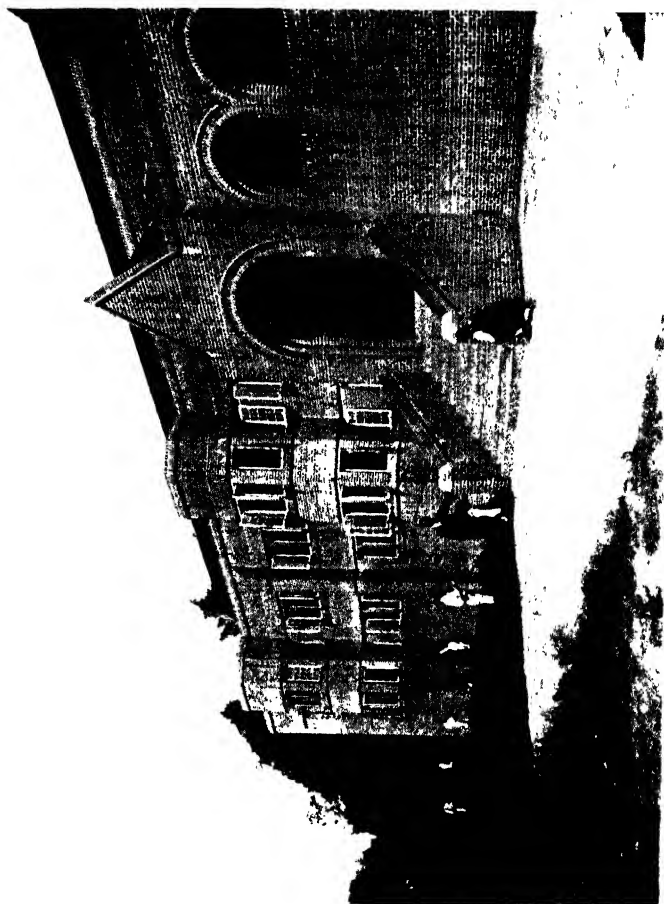
In the rest of the daily life, for the boys the House-master and for the girls the House-mistress, with the matrons who look after clothes and health, are the responsible authorities ; but the detailed exercise of this responsibility is mainly in the hands of the Prefects. These see to the tidiness and order in all the school buildings, hold the necessary call-overs and inspections, and see that the school-rules are observed.

But, as with the Form-masters, their functions are not merely to enforce rules and deal out punishments, but rather to see that the younger understand what they have to do and do not forget to do it, and to help them to form the habits on which the well-being of each and all depends. They have no outward signs of authority and no fags to wait on them ; they do not carry or use canes, and, except for making the offender do again what he has failed to do or done wrongly, do not themselves often give punishments. They keep a weekly record of the small breaches of house or school rules, and these, if numerous, are dealt with at the end of the week in consultation with the House-master. Anything more serious the offenders are sent to report at once. These duties fall mainly to the House-prefects, chosen each year by the Head Master from the senior boys and girls who have had opportunities of showing their powers of leadership as heads of dormitories and in other positions. From the House-prefects of longest standing are chosen a small number of School-prefects, who have wider powers and responsibilities. One of these is the Head-boy and another the Head-girl, and the senior in standing is the Head of the School for the time being. On them the welfare of the School depends in a very large degree, and they can leave a marked personal impress upon the year in which they hold the office.

Besides the Prefects, there are various other positions of more limited authority. Each dormitory has a Captain who is responsible for its order and conduct, and the larger ones, where the Captain is a Prefect who is sometimes kept up later, a Vice-captain as well to take charge in his absence. At meals, except breakfast, which boys and girls have in their own

Houses, all are together, seated according to age. At dinner members of the Staff sit at the head of each table ; at tea their places are taken by senior boys and girls, who are responsible for the behaviour at their table during the week they are there. But in order that juniors may realize that they should not always need to be looked after and can be responsible for their own behaviour, in alternate weeks they do this for themselves, and the seniors at these times sit together. A responsibility undertaken by those who wish is that of the Librarians, who look after the different departments of the Library and help with the giving out and checking of the books. There are also various school-duties assigned to different individuals each term, so that all may have a share in them. Some are "room-doers," who carry the tables and benches out of the dining-hall when it is to be used for any other purpose, and replace them afterwards. Others see to the drying of wet things after games or "wet runs" in bad weather. Others see that lights are not left on or windows open in unused rooms, that workshops are locked up at night, and so forth.

In all this the object is to enlist the interest of a large number in the orderly carrying out of whatever is necessary for the daily life of the School, and to make all feel that they have some share of responsibility for this. Instead of having most things arranged and done for them, whether it is the care of their clothes, or service at table, or the tidiness of dormitories and class-rooms, in all this side of their life, as much as in games and school-work, we must see that children come to feel that these things are their own concern, and that the School authorities, Staff or Prefects, are there to give them such help and reminder as they



need, but not to take from them the entire responsibility or to do for them what they must learn to do for themselves. Of course, they will forget ; at times they will be careless and slack ; at times they will make the wrong choice and give way to the unworthy motive. Such things no watchfulness can prevent ; they must be dealt with as they arise, if possible by correction at the time, or else, as that is not always possible, by some kind of punishment afterwards.

The faults for which punishment may be necessary fall into three groups, that have to be treated in different ways. In the first group are the recurrent faults that mean habits not yet sufficiently formed, unpunctuality, untidiness, forgetfulness and the like ; in the second, work not properly done ; and in the third the more serious faults such, for example, as dishonest conduct, untruthfulness, disobedience or any kind of cruelty. For those in the first group some sort of treatment is desirable that will establish the needed habit, or will at least impress the need on the memory. For example, persistent offenders may have to report themselves before the ordinary time, or to wait in some fixed place ; or they may be cut off from the use of what they misused, and have their property confiscated if it is left about. Anyone causing disorder at inspections or at table may have to " stand out " for a time, or to sit by himself. For lazy or careless work on the part of an individual, or occasionally of a whole group, the natural penalty is to have to do it again in free time ; but in all such cases the Form-master must be told, as he is the best judge whether poor work is due, as may sometimes be the case, to demands beyond the individual's capacity.

In the punishment of faults in both these groups, two things especially must be provided for. The

penalty imposed must, so far as possible, have reference to the nature of the fault and help to remove its causes ; and it must not be excessive in amount or, even if not so in itself, be given without regard to circumstances or to other punishments which together may make up an excessive amount. To avoid this we had at one time an elaborate system of extra drill for faults of the first kind, and " extra work " for faults of the second. Each offence was marked on a list and meant so many minutes of the one or the other, to be worked off on the next half-holiday ; and no encroachment on free time could be made beyond a certain amount without a special form sent to the Head Master. But the system proved to make punishment too easy and too mechanical. Then came a reaction, and through the enthusiasm of certain of the Staff and Prefects a " no punishment " plan was successfully tried for a time, which, though it demanded conditions that could not be permanent, has largely helped to shape our present methods.

For the more serious faults, when they show themselves, there can be no fixed kind of treatment, but each must be dealt with according to the circumstances and the offender, as one's knowledge of character, sympathy and experience suggest. This is a heavy responsibility to lay on the inexperienced, and in dealing with these matters Prefects are therefore expected to consult the House-master or House-mistress, and junior members of the Staff the Form-master, or to send the offender direct to the Head Master. Not that the matter is necessarily to be taken out of their hands, which would lessen their authority in the eyes of others, and their own means of learning by experience. But while it is essential that grave faults of character should not be treated in any

stereotyped or mechanical way, it is no less necessary that in all cases where there is no recognized penalty, they should not be left to be dealt with by inexperience or at the mercy of personal feeling or caprice. One form of punishment above all must not be commonly resorted to or left to anyone to exercise ; if corporal punishment is ever used—and there are some cases and some stages of development when it may be advisable—it must be used by the Head Master only or at his request. In the earlier days of the School, Prefects and Heads of dormitories used to enforce their authority by this means. As one of the results of co-education, however, there has grown a conviction that physical force, even if to the boy the readiest, is not the true basis of authority, or the one that wins most respect ; and “spanking” has long ceased to be, as it then was, a recognized way of dealing with offenders. With the Prefects as with the Staff it is recognized that the power of punishment is not the source or the badge of authority ; this, if it is to be real, must be the outcome of personality, and is usually most efficient when it relies least upon punishment.

Yet, while we do not want a discipline maintained only by this means—the error into which “practical” people are apt to fall, who want to get things done at once and aim at a mechanical perfection—neither do we want the slackness and absence of discipline that is the pitfall of the idealist who thinks that things will go of themselves, or, in his dreams of a possible perfection, overlooks the actual needs of the moment. The less we have to revert to punishment the better ; but few of us can dispense with it altogether, and we must therefore keep clearly before ourselves what purpose we mean it to serve. The main thing is that

it should touch the imagination and arouse a positive motive for doing the right thing instead of the wrong. Its value as a deterrent, however apparently effective, is small if it appeals only to the negative motive of fear, which soon ceases to act in the absence of authority or when detection can be avoided. Nor is punishment to be looked on as retribution, in the sense of vengeance for wrongdoing ; but it must satisfy the sense of justice, both that of others and most of all of the offender himself, as offering a way of atoning for the fault and so getting a fresh start ; and it is likely to be effective in proportion as sympathy and ingenuity have gone to the framing of it.

Rewards also, though they have their use, may easily become harmful if they make personal gain and appeal to the competitive spirit the chief positive incentives, to match the negative motive of fear of punishment. Prizes, therefore, have not any large or regular part in our system. They have never been given as rewards for the ordinary school-work, but only, occasionally, to encourage voluntary work of special kinds in free time, especially if such work involves much expenditure on means or materials. At one time, in order to extend as widely as possible the stimulus thus given to free-time pursuits, we had a system of awarding " stars " for any piece of good work sent in to the end-of-term show ; every so many, as they accumulated, entitling to a prize. But when it grew plain that this was fostering a mercenary spirit, to which the reward was more important than the earning of it, the system was given up, and no award is now made beyond commendation of good work. In order to encourage research-work in various directions, certain prizes are offered by Old Bedalians or others. With regard to these the School Parliament

has recently decided that, instead of being given to the individual winner, they shall take the form of books needed in some section of the School Library, or apparatus in one of the Laboratories, marked with the name of the prize and the winner, who will thus feel that his efforts have been rewarded not by a merely personal gain, but by something of permanent value to the School. The same will apply to those prizes for which, as in the case of dramatic competitions, whole forms instead of individuals compete. Another kind of reward, collective rather than personal, has been the granting of a holiday, for some special purpose, on the occasion of winning University Scholarships.

In the same way but little use is made of marks or place-taking in class. At the monthly tests the results are given as first, second or third classes, not in numerical marks; and the test is not competitive in the sense of beating others, but only of measuring oneself against a fixed standard. But while the getting of a prize and beating others are poor motives for doing one's best, encouragement must be given to good work by showing that it is recognized and valued. If we blame bad work it is yet more necessary to praise good. Blame suggests discouragement and failure, and modern psychology reveals how powerful is the influence of unconscious suggestion. If we want to enlist the learner's unconscious motives as well as his conscious efforts on the side of advance, we must be careful to show our pleasure at any sign of improvement and our belief that he can do what we want him to attempt. Just as one of the most effective ways of dealing with offenders is to send them to report what they have done, which of itself often makes further punishment unnecessary, so too it is good to send those

who have done specially good work to show it to the Head Master, and in some cases to keep it in the possession of the School as a record of achievement and a stimulus to others.

In the modern reaction from the over-rigid system of discipline in the past, both in the home and in the school, reformers have been apt to overstate their case, and to insist that the mistake lay not in the kind of discipline that was thought to be good and the means by which it was enforced, but in the existence of any rules and the enforcing of any discipline at all. Whereas the old school of thought held that human nature is originally bad and must have the devil whipped out of it, the new must needs show its abhorrence of this doctrine by proclaiming that our nature is in its essence and origin nothing but good, and would so remain if it were kept free from rules and restraints that can only thwart and warp its instinctive growth towards perfection. Each view has a truth in it, but neither is true unless supplemented by the other. Our instincts are in themselves neither good nor evil; they make only for fullness of life. It is the growth of conscious thought and feeling, and the discipline of experience, that teach us to distinguish between a better and worse in life and in ourselves; between "higher" impulses, directed not to an immediate and narrow, but to a wider and lasting good, and the "lower" forms of self-seeking that would disregard them. To learn to recognize higher impulses and follow them, and to master lower and make them subserve the higher, is the main part of education for each one of us. This recognition and this mastery are the outcome of experience and of the growth of thought and feeling that it brings. To retard and repress in the name of discipline the vigorous life

of thought and feeling, and in the name of order and uniformity to narrow and dull the range of experience, is to undo the work of education. Growing knowledge of the mind and its working has shown how dangerous in its results is mere repression which, instead of utilizing instinctive impulses for some good purpose, drives them down into the subconscious region of the mind, there to work as incalculable forces and possibilities of harm. Yet to assume that all control is therefore harmful and that instinctive impulses must always be allowed unchecked expression, would be a still more dangerous error, for which sooner or later a heavy reckoning must be paid both to nature and society for disregarding their laws. It is for education to anticipate this discipline of life, and to enforce its lessons by using more direct and speedier means. This is the purpose of rules and punishments and all the discipline of school. We have to see to it that we go to neither extreme: that we have, that is, neither such a network of rules and such repressive discipline that except for the rebel there is no possibility of free and natural growth, nor on the other hand mere go-as-you-please disorder which can only result in the primitive rule of the strongest.

This double aspect of discipline is what we have to bear in mind in exercising our authority, and what we have to bring children to realize; first subconsciously, by the experience of their daily life, and then by degrees as a reasonable principle to accept and to follow when they come to exercise authority themselves. One of the ways in which they can best see the need and purpose of discipline is by helping to decide what rules are necessary and how they are to be best carried out. All questions of teaching and all matters that directly affect the school-work are, of course, first

discussed in a Staff-meeting, and the decisions there reached made known to the School ; but on many such matters, when the co-operation of the Prefects and the School in carrying out the decision is essential, means are found of taking them into consultation. The Prefects have a weekly meeting, at which the House-master and House-mistress are usually present, for discussing those matters in the house and in the school for which they are responsible, for suggesting alterations in the rules or their working, and for bringing up anything that needs special attention. But something more than this is necessary if the school as a whole is to feel that it has a voice in the settlement of matters that concern it so closely, and a share in the responsibility for carrying them out. The body of rules which grew up gradually, as they were needed, in the first seven years, and since then have been modified to suit the needs of our new surroundings, are submitted, at the beginning of each school year, to revision by the School Parliament. Any that seem no longer necessary are struck out ; others are altered if the conditions are no longer the same, and any additions are made that the experience of the year has shown to be desirable. As thus revised they stand as the rules for the current year, to be altered only by the School Parliament at a subsequent meeting.

This body is composed of certain official members—the Head Master, who presides, the House-master and House-mistress, all Form-masters and the Head of the School, who acts as secretary—together with twenty-four elected representatives, a boy and girl from each of the twelve forms in the Main School. Meetings are held once a fortnight in the Winter term, and any matters can be brought forward for discussion by any

member or by the President, who is bound to lay before the meeting any question as to which he has previously received a request signed by a certain number of members of the School. After a subject has been discussed it is for the President to decide whether it shall be put to the vote and settled at once, or reserved for his own decision. If it is desired to know more exactly what is the feeling of the School upon the question and to go by that, the matter is referred back for further discussion at meetings of the various forms, and their representatives bring the results of these discussions to the next Parliament meeting, when the votes are taken and the matter decided in accordance with the wish of the majority. But the main use of the School Parliament is not so much to make laws as to afford a means of bringing up grievances and getting them put right, and of discussing questions so that Staff and School may understand each other's point of view and learn the reasons why any particular measure is necessary, or where it would press hardly. For this purpose it is usual, in the intervening weeks between the regular meetings, for the School representatives to meet with the Head Master alone for a more informal discussion of questions brought forward either by them or by him. At these informal meetings no vote is taken, but points of view are freely expressed and doubtful points are cleared up ; and a talk of this kind round the fire is often more helpful than an official meeting. If the School Parliament is not, at least in the most important matters, the final legislative authority (to this extent the name is perhaps a misnomer), it has a real value as an advisory council, and still more as a clearing-house of ideas and suggestions. It has sometimes been used as a tribunal for the discussion of.

conduct unworthy of the School, and settlement of the penalty to be paid by the offenders. But this procedure we adopt but rarely, in an exceptional case, or where many are affected. It is doubtful if in general boys have sufficient judgment or experience to enable them to pass sentence on one another, in matters, at least, that are breaches of our code rather than of theirs. And though our aim must be to get them to understand the reasons that underlie our code and to enlarge their own accordingly, we have to be careful not to lay on them a responsibility beyond their powers of thought and feeling. That is the way prigs are made, not responsible beings.

From this will be plain what is the kind and degree of self-government at which we aim. It does not mean that we expect or allow boys and girls to decide for themselves, except within certain limits, what they shall do or when or how. In such things as they can decide we want them to be free to do so, and we make these opportunities as many rather than as few as possible, in order that they may be conscious of responsibility and have practice in looking at a thing from different sides before coming to a decision. For the rest we want them to understand something of the reasons for what they are expected to do, and to be able to put forward their own point of view in the knowledge that it will be fully considered ; government, in fact, by consent rather than merely by right of the stronger or the older. In this way obedience will be readier and more voluntary, not forced and merely mechanical. And in the actual administration of the rules and traditions that make up the government of a school, and in all the routine of the daily life, we give to as many as possible an active share, so that they may feel responsible for themselves and

for the younger. Control from above, however outwardly efficient, falls short of its true purpose if it does not develop the power of self-control and, through this, the influence that leads others along the same path.

All this implies watchfulness, but of a very different kind from the suspicious surveillance that will never allow children to be alone or to attempt anything on their own responsibility. If we want them to be trustworthy we must show them that they are trusted. That they are here trusted with a considerable amount of freedom is plain from what has already been said, and is a tradition of which the School is justly proud. Owing to the shortage of masters during the war years, it was not always possible for one of them to accompany the Eleven when going away to play a match. The privilege of going alone, at first a matter of necessity, has come to be valued as a mark of trust, and, under certain conditions as to expense and especially the buying of food, is now allowed even for the occasional whole-day matches played with other schools. A like condition as to food holds for all expeditions; and it is an understood thing that no one buys sweets or brings or has them sent to the School. Whether from the point of view of health or character we regard it as essential that there should be no self-indulgence of this kind; which also means, of course, that there must be no insufficiency or monotony in the diet provided. With this understanding, leave to go outside the School grounds is easily obtained; and within them there are but few places—the Sanatorium enclosure, the engine house, a private part of the garden—that are not free to all. The fact that there are many different buildings in use precludes any general “locking-up” at nightfall.

even if we preferred trust in bars and bolts rather than in good sense and a tradition that upholds freedom against misuse. Just as, under the "laboratory" system, one who cannot arrange his own work or would try to shirk it may have the freedom taken from him, and may have to get the proper use of each working period attested by a signed time-sheet, so one who has shown himself untrustworthy in other ways may have leaves cut off and suffer the penalty of loss of trust. At school, as in other things, the price of freedom is vigilance. But where vigilance is felt to be free from suspicion it becomes the cement of trust.

Freedom, trust, responsibility: they are three aspects of the thing which to us, as the foregoing chapters will have made plain, is the corner-stone of education. It has not the smartness and outward efficiency of military discipline, for it puts the infinite variety of life and individual effort above mechanical accuracy. Nor is it easy for the teacher, who instead of the tempting short-cut of enforced obedience must take the longer road of personal help and enlisting of the will. But slow and disappointing as the outcome may seem in the earlier stages, it is a living growth that, once started, will continue beyond the present; unlike the external discipline that so often leads to a violent reaction when the pressure is removed, or else remains as a casing of habit to cramp the growth within. If by this slower road we can reach in the end a real self-control, and in place of the conformity of habit or indifference keep a freshness of outlook and spontaneity of effort, education is in the truest sense a training of life.

CHAPTER XI

PERSONAL IMPRESSIONS AS BOY AND AS MASTER

PERHAPS the most vivid recollection I have of the Bedales of 1908-12 is of my grief—I think I may say *our* grief—at leaving ; or to put it another way, of the depth and completeness with which the School took hold of our imaginations. This taking hold of us was, for me, at least, an imperceptible process. I came with no preconceived respect for the ideals of the School ; and yet in a year or two I became, as did most of my contemporaries, an almost fanatical adherent of all for which I conceived the School to stand. That this was not accomplished by flag-waving or moral precepts I am certain ; although we did, at times, find interest and benefit in the exposition great men and ideas received in the Sunday evening services. But I don't think that “ jaws ” of any sort were the force that did most to claim us for the School ; I do not remember, e.g., ever hearing what the School set up as the ideal relationship between the sexes being expounded by a grown-up. And yet my own attitude towards girls changed in the course of a year from one of excitement to common-sense friendliness, and although during my four years at school I more than once was drawn to a particular girl more than to any other, I regarded the link between us as friendship and nothing more ; and the

most intense expression accorded such friendship was endlessly long talks on a great variety of subjects. The mists of forgetfulness gather more mercilessly than elsewhere about these talks; and though I suspect their lofty tenor would frequently have occasioned a yawn or a laugh in an outsider, I think they did good service in setting standards, building up self-respect, and giving a rosy hue to a drab world. The same seemed true of my fellows; occasionally there were flirtatious ones, and occasionally there were some who took their attractions too seriously; but these were the exception, and they were looked upon with disfavour by public opinion. Public opinion—there we have what I believe was the strongest force bringing us into line. Whence it came we did not know or bother about—we did not realize that we made more of it and brought others under its sceptre; but it was there, and it ruled out not only silliness, but dirtiness as well. Public opinion not only ruled out things; it also upheld things: simplicity of dress, fresh air and cold water, respect for manual labour and labourers, honesty in examinations, indifference to the wealth or parentage of school-fellows, and a host of other desirables that we with the magnificent cheek of youth regarded as peculiar to Bedales. We were at all times conscious of Bedales being a new school, standing for ideas that needed defending; and we were proud of it. In fact, to sum it all up in a word, loyalty is the foremost and finest thing with which I think Bedales imbued us.

Next to loyalty, or before it, if we want to put cause and effect in the right sequence, I should place the kindness and understanding accorded to the young by the old and to the new by the experienced. I remember my surprise on arrival to find how much

seemed to be known about me by the Staff, and how everything seemed to be planned and arranged for me before I came. But three incidents from those first days remain peculiarly vivid in my memory. The first was the rescue of my brother and self on the first evening by the Matron, who fed us with milk and biscuits and packed us off to bed in a room all by ourselves before the long journey and the strangeness of a new land had time to make themselves felt. The Head-boy supplied the second incident. I stopped him as he was hurrying along the corridor and asked him what I was supposed to be doing and where I was supposed to be ; I had an uneasy feeling at the time that the Head-boy was rather a high official to be thus accosted. But he seemed to take it as a matter of course, listened gravely and then explained fully and courteously, letting me feel that he would be glad to help me out whenever I was mired. The same day, just before dinner, I was to meet with a further kindness : a bell clanged, and people about me began " falling in " in long lines. Some of my contemporaries asked me my age and birthday, and then told me where to stand ; a Prefect (girl) shouted some orders at us which meant nothing to me, and the boy next to me whispered that this was the before-dinner inspection, at which clean hands and handkerchiefs must be shown. He then asked to see my handkerchief, whereupon he said, " Look here. I've got an extra one—borrow that for to-day," and so I stuffed my own rag out of sight and cleared the inspection. The same boy showed me my place at dinner, and he and the others at table showed a remarkable degree of tolerance bordering on courtesy throughout the dinner. I had been to another boarding-school, and I had found condescension and kindness there, too ; but

near-equality and kindness was a new and delightful experience.

These incidents are trivial in themselves, but they struck the keynote of what I came to see was the general rule of life at Bedales; and so deeply did they impress me that as I grew older in the School I regarded the spreading of this kind of thing as one of the chief objects of a position of authority. Much the same attitude, whether conscious or not, must have been held by many of my contemporaries, for although corporal punishment was still practised by the Prefects, occasionally even with a kind of robust enjoyment, yet they were among the best liked and kindest I have ever known. I myself was no more than a Dormitory-captain, but I enjoyed this position as I believe I enjoyed nothing else at School. Of course, the feeling of being a pillar of the state had much to do with it, also having a certain amount of power, and a job to make one's own (the House-master interfered very little with the running of the dormitory, except for consulting with one); but the human relations worked out there were the best part of it. That it was, I believe, that urged at the back of my mind until I heeded, and became a teacher.

I know that I am not alone in finding the last year or two at Bedales the most satisfying. To all who take any part in its government it is a time of tremendous development: it calls for devotion and hard work, and brings the happiness that is ever in their train; it provides a period of intensive co-operation with others that is of immense value as training for citizenship and is the best rounder-off of angularities imaginable; it gives a lesson in the meaning and requisites of authority without which effective leader-

ship is not possible ; and it lays the truest basis for friendship, that of common work for common aims, so that co-education at Bedales ends on a note of serious partnership, and friends are made there that last throughout life. This is also the time of greatest intimacy with the Chief : my Prefect friends would sit in the study a while, and then they would talk among themselves and with others, and this would determine their attitude with regard to some matter, and the Dormitory-captains would follow suit (if the Prefects were tactful), and the rest of the School would copy them—and thus public opinion was made. It has ever been my experience that public opinion at any particular time depends on the Prefects and Dormitory-captains, and in the long run on the Staff and the degree of intimacy between Staff, Prefects, Captains and the Chief. But this is a digression. What I was coming to was, how very great a factor in our lives a share in the running of the School became, how it filled our interest and exercised our minds. We did not, be it noted, question the ground-work of the government ; questions of right to compel or punish or order occurred only to an isolated crank here and there ; you broke a rule and paid the appropriate penalty and there was an end to it—we accepted the forms of government, and the means of carrying them out alone filled our minds. But this filled them very pleasantly and profitably, so that the last year at Bedales was the very crown of our education in citizenship.

This, then, is the second clear memory of Bedales that stands out above the mist—that Bedales was rather like a great family than an institution, and that this fact was of tremendous importance both to the suckling babe and, perhaps to an even greater extent,

to the older brother and sister in the last stage before going out into the great world.

The class-work was more akin to what I have seen before and since, and it was, I believe, in a transition stage during my time at school. What I recall most clearly about it is that I enjoyed it tremendously : I liked almost equally Latin and English, one of the corners of our intellectual structure ; Drawing and Handicrafts, a second corner ; and Science and Mathematics, the third ; and it was with genuine grief that I ceased building on the first two in order to rear my examination superstructure on the third. That I was not alone, or even exceptional, in finding the teaching stimulating and enjoyable, I know beyond doubt ; I also know that there were others for whom the classroom held little of interest. A very few of these were genuine loafers ; the majority spent their energies along some of the many lines of activity the School had to offer. I am inclined to think that, laudable as these activities were (e.g. hobbies, games, prefectship, music, art, etc.), a firmer grip of the class-work timetable on the older boys and girls would have been beneficial.

A further criticism I have to make of the teaching is, that there was not enough connection between the different subjects ; one was not used to reinforce or illuminate another, and there was overlapping and re-teaching of the same thing under different names. On the whole, however, in 1912 the teaching seems to me to have been good, far better than what I had had before going there. It was stimulating and enjoyable, it gave most of us a living interest in the pursuit of knowledge, and some ability for independent work—but the best thing about it was its breadth and comprehensiveness, including as it did the Arts and



Crafts, the Classics and the Sciences. We were thus given a glimpse down all the main avenues of the world of the mind.

It was possible at Bedales to make a position of respect for oneself by excelling in any one of a great variety of ways. I can recall boys and girls who were regarded as "somebody" in the School on the grounds of being good at games, able as Prefects, successful scholarship candidates in various subjects, experts at needlework, good artists or musicians, keen naturalists, archæologists, gardeners, etc. There were no exclusive crazes, such as games or examination orders. The breadth of the class-work, and, added to this, the very wide range of occupations both voluntary and compulsory, brought a host of conflicting interests into healthy rivalry and kept each to its due proportions. There was no talent or bent in us that could not find expression, no reasonable interest that could not be pursued. The School was, in fact, a complete little world in itself.

All my other memories of Bedales seem to me to be included in this: that it prepared us for life by giving us the realities of life in a real world; and though our world was a simplified and idealized model of the great world, it was a simplification that retained the essentials and an idealization that remains to point the way.

I returned to Bedales as a teacher in 1917. The disillusionment of this black year was settling over the world, and had me thoroughly in its grip. The first effect of returning to Bedales was that I, so to speak, lost my disillusion: the war seemed once more incongruous and a mistake, and human life full of hope and beauty. I record this curious fact because

it is in sharp contrast with the bulk of my recollections of those days and because it may serve as a corrective to the grey picture I have now to paint. For it soon became apparent that not only was the standard of work low, but the standard of interest too, and all too frequently the standard of behaviour lower still. During the war there were fifty Staff changes in a teaching staff of less than twenty-five, from which the state of the teaching may be imagined. The liberty accorded his Staff by the Head Master (the golden liberty of arranging courses and methods of work and conducting our classes in our own way, which has made possible the best teaching Bedales has had), this liberty now meant that each new teacher found himself without guidance—there was no course to be continued, no disciplinary standards laid down or methods to be followed. Not only was there an almost complete lack of continuity between the rapid succession of teachers, but there was little harmony among the teachers gathered together at any one time.¹

It was the era of questioning, questioning of everything established, everything savouring of authority. What was our purpose? What right had we to compel and punish? Was it of any use? Was self-government desirable? At any rate, was majority rule desirable with the majority immature? Many, especially among the older ones, thought about these things seriously, and threw down their challenge on principles. Many more, however, merely felt the doubt in the air:

¹ The School suffered, of course, not only from disagreement among those who were running it, but from the material handicaps of the time as well: lack of food, of raw materials for a great many hobbies and handicrafts, of teachers in many things (e.g. games, outdoor interests), of warmth and warm water, and of labour to keep the buildings cleaned and repaired.

their challenge remained subconscious, it merely took the zest out of their work, the content from their hearts and the polish off their manners. Fortunately these questions were not all propounded at once. Partial answers were found, small improvements were constantly being made. Bedales was still Bedales all along—the new-comer or the occasional visitor could penetrate to things unchanged, permanent values often obscured to us in our confusion. Especially was this so with Old Boys, who often gave part of their precious leaves to make pilgrimages to their School and their Chief, still finding there a source of the things they needed—and by their faith and devotion giving a thousandfold in return.

In the House organization the questions assailing us took a simpler form. We had a number of immediate aims in view which quite obviously were desirable. To ensure physical health must be the first of these. The second was to obtain that minimum of regularity and order without which no large community can exist. Growing out of these two basic aims were two more: first, the giving to each individual what we could of self-control, ability to look after himself and his equipment, initiative, courage, in a word the mastery of himself in the widest sense of the word; and second, the wakening of a desire to serve others, the training of powers directed to that end, the developing of ethical standards, in a word the making of a citizen and a human being from a little savage. These later aims may lead us on to controversial ground, but the earlier do not: translated into practice, the ensuring of physical health meant regular times for eating, sleeping and attending to bodily needs; sufficient exercise, rest, cleanliness and the avoidance of dangerous or harmful practices. The running of

the community demanded punctual arrival at community functions, regular and efficient carrying out of communal duties, tidiness and absence of noise or disorder during many hours out of the twenty-four. These things had long been recognized as necessary, they were embodied in the School Rules and backed by a good-humoured if sometimes heavy-handed compulsion.

The era of discontent was upon us, however. The old good-humour accompanying the heavy hand left us; there was, if not defiance, at least sullenness ("You wouldn't have done that if I had been bigger and stronger," remarked one youth as he turned to go after a Prefect's caning); there was a great deal of punishment work given and a considerable amount of caning. The Prefects appeared dissatisfied, they were divided against themselves on the burning questions of the day, many of them were slack and not law-abiding in themselves. Some of them were non-compulsion enthusiasts, arguing was encouraged, and soon "Why?" or "Why not?" invaded every province of the School.

Gradually the many points at issue began to reveal themselves as clustered about principles. "I can see why we should make a chap keep quiet during a concert or not strew his belongings about," said a Prefect to me, "but I don't see what right we have to force him to take a cold bath or a morning run—that only concerns him." For a time we classified rules under the headings of "concerning the individual alone" or "the community as well," and tried to deal with them differently. However, classifying things according to individual or communal effect soon proved untenable: most things fall under both heads—all things if one takes into account the example set. Now this classification remains in the background,

merely helping to give understanding of those who have reached the stage of making it. It is, too, invaluable as a means of bringing home the force of example, both to those in authority and those under it.

A far more fruitful classification was found when we began to analyse the *obstacles* we encountered in trying to put through our regulations. We found that they fell under two headings, with a sharp line of demarcation. An example will show this. We, the School authorities, wanted Jones minor to wash himself properly before going to bed in the evening. When Jones minor failed to do so it might be because of his natural laziness, dislike of cold water, tendency to "fool" or otherwise waste time, i.e. because of some *weakness in his make-up*; or he might evade his wash quite simply because *the authorities had made it a rule* that he must wash; or, more likely, it might be from both reasons together. Here we have in a nutshell the difficulties that school authorities have constantly to overcome: their classification proved so important to us that I will emphasize their grouping by mathematical symbols. Type A consists of the weakness, failings, lack of ability and other troubles of the individual. Type B is made up of the common desire to break rules, to play a game with the authorities, the Stalky and Co. attitude towards school, the "natural enmity between the boy and his teacher," the cleavage between those who command and those who obey. The difficulties of type A are natural; they are the reason for sending a boy or girl to school; they are what we teachers are supposed to help overcome, and it is in the study of them that we are supposed to be specialists, and they should be the *raison d'être* of an alliance between the boy or girl and ourselves. The difficulty of type B is a disease of

schools, very contagious in nature ; it kills us as educators ; it cuts off from our help those who stand in greatest need of it ; it is as unnecessary as it is disastrous.

To me the doing away of type B trouble and the study of means of dealing with type A troubles became the outstanding problem of School, and the development of the House system became the progressive solution of these problems.

Considerations of space forbid a detailed account of the ups and downs of this development and the various experiments tried. Extending the scope of the School Parliament was one of these that met with most success and made a permanent contribution. But there is at Bedales a great rivalry of competing interests, and many preferred to take the rules as they were (and follow or break them as before) and spend their time on other matters rather than on law making or modifying in long and cumbrous sessions of Parliament. Then we passed through a stage of large-scale meetings, embracing all the seniors or even the whole School, and discussing in them various principles. I consider these movements of great value to the School ; they made a definite break with the tradition that the running of the School was the business of the permanent officials alone, and held up the conventions and rules in the true light of necessary conditions for keeping the community going. They established important new traditions ; the constant testing of rules by common sense and their revision whenever found wanting, the sensitiveness and accessibility of authorities to public opinion, and the establishment of School Parliament definitely as an advisory council and a place to air whatever requires airing, whether grievances or suggestions. And they cut at the very roots of the

type B difficulty that loomed so large to me, by destroying the long-accumulated barrier between governors and governed and showing government to be the function of both.

Meanwhile, developments in the dormitories were pointing in another direction. Conscientious and sympathetic Captains had found an alternative to compulsion and punishment, a method more efficacious as well as a great deal happier. That the prime factor of this method was the force of example was readily seen ; no dormitory had a good record if its Captain did not himself scrupulously carry out the things he asked others to do. But there was another important factor, as a series both of successes and of failures soon established : this was the personal influence of the Captain, the hold he had on the imagination and affection of those under him. This influence depended partly on the Captain's being "somebody" in the School, but far more on his taking a real interest in the welfare of those under his charge. The best Captain I can remember was not generally recognized as a person of particular importance, but his understanding and interest were extraordinary. One term a peculiarly backward new boy was placed in his dormitory. This boy had been ill, he was clumsy and slow beyond belief, untidy, uninterested, he had been a butt at his previous school and expected a kick rather than a smile. For a long time he could not make his bed, but his Dormitory-captain made it with him until he not only knew how, but put his pride into making the neatest bed in the room. Gradually the Captain made him extend his interest to his clothes and his personal appearance ; the next step was to find some subject that interested him, to talk to him about it, and persuade him to follow it up

and make a name for being an expert on it. The subject proved to be aeroplanes. Then possible tormentors in the School were seen and told to be tolerant, and he was brought to take a pride in keeping out of trouble and on friendly terms with others. In a couple of terms he was a normal being, not quick, but with certain well-developed abilities and tastes and a cheerful interest in life. Then said his Captain to me: "Don't you think he'd better go into another dormitory, sir? He is quite capable of standing on his own feet, and he ought not to have allowance made for him. He ought to be made to keep up to the ordinary standards, and be kicked if he doesn't—otherwise he'll slide back." Could Rousseau have done better for his *Émile*?

One other development was making a profound impression on my mind at this time. This was the apparent success with which the sex-problem was dealt at Bedales, i.e. the imparting of information about the facts of sex, the maintenance of a healthy tone in regard to such matters, and the helping of any with harmful ideas, desires or habits. When I knew Bedales as a boy, the dormitory life and the life of the School generally was clean—now it seemed to me it was growing cleaner still. The older ones went in groups to thorough classes in reproduction with the Chief, and individuals could, and frequently did, come and ask for further information and discuss such matters. Thus a healthy tone, born of knowledge and confidence, was ensured among the older. The Dormitory-captains knew that the establishing of such a tone was a part of their duty, and that they could render valuable help to individuals: this they did, coming to say when they thought someone was ripe for information or was in need of help, or even

giving such help themselves. The younger boys were told the essentials of sex as soon as possible after arrival. The consequent tone and attitude were such that when a new boy proved dirty in talk, I was told of it from three different groups of boys in as many days (the youngest informants being twelve years old) : it was regarded as a matter above questions of "sneaking" or punishment, and the authorities were regarded as allies and not "natural enemies." Finally, boys with any sort of trouble frequently came and told of it and asked for help.

Apart from its importance *per se*, this attitude in sex matters was to me an illustration of what we were after in all matters. Here the "type B" trouble was done away with, teachers and taught were at one and tackled their problems with united efforts. Why not so with other troubles, such as, e.g., selfishness, laziness and those thorns in the flesh of communal life known as unpunctuality and untidiness?

Let us return to the dormitory, the place where some answer to these questions was first given. In the autumn of 1918, dormitory spankings were practically abolished, although it was understood for another year that they might be reintroduced in case of urgent need. "But will they respect us if we can't spank them?" asked a Captain. It seems a joke now, but it was a question that had to be answered seriously at the time. Dormitory "offences" (bad marks) lingered for a year or two in some dormitories, but it became more and more the practice to come and discuss the state of the dormitory and its sinners, instead, and decide on the most suitable means of dealing with them. Then the Prefects decided not to give "offences" to dormitories any more for untidiness or "ragging," as fixing a minimum standard in such

matters was an encouragement to keep down to it, whereas what we wanted was a steady improvement in the appearance of the rooms and the orderliness of their inhabitants. In punctuality, on the other hand, an absolute standard seemed desirable, so that a record was still kept of lateness—the lateness of any member of a dormitory going down as an unpunctuality mark to his dormitory and not himself. Thus, by 1921, the dormitory system had changed very greatly; there was no corporal punishment, no “offences” to individuals, and only lateness noted down against dormitories. Tidiness was improved by frequent inspections and by pointing out what could be bettered by the Prefects and House-master. “Rowdiness” was considered a serious offence, and in every instance the Captain was held responsible and generally interviewed by the House-master. Difficult boys in the dormitories were discussed by the Captains and higher authorities, and the treatment accorded them that seemed most suitable (e.g. for lateness in the morning, rising before the others; for slackness in washing, extra washing in free time, etc.). Serious offences, such as bullying, or defying one of the authorities, were generally not punished at all in the ordinary sense of the term, the aim being to show why they were serious and how serious they were, and to bring home that repetitions *could* not be tolerated and would mean leaving the School.

I have traced the development of the dormitory system: the larger House system, of which it was a part, followed a similar course.¹ In practice it re-

¹ Perhaps the best way of showing whither it points would be to give the notes prepared for the Prefects' meeting at the opening of the school year 1921-2. These notes summarized the results of previous meetings and were meant to furnish a basis for discussing our next move. See Appendix III, page 220.

sulted in certain important changes : the disappearance of punishment-work on the half-holidays, the abolition of " offences " and consequently of the corporal punishment which was their reward, and the keeping of separate and far more accurate records of unpunctuality and untidiness instead. These are the changes that Old Bedalians who knew the School up to half a dozen years ago can readily see on their visits to us. Older Bedalians will probably find the methods easier to understand than those of a few years ago, for the change has been from the practices common in large institutions to those of small groups and human relationship.

These " new " ideas were not new, they were merely a development, a form of expression in harmony with the times, of the constant purpose of the School " to give life and to give it more abundantly." They made " authority " stand more nearly for " service " than before, they solved (for a time at least) the acute problem of individual, community and government, and they brought inspiration and happy activity where there had been doubt and discontent.

CHAPTER XII

RESULTS

OUR visitor has now seen something of the actual working of the School. He has been the round of class-rooms, laboratories and workshops; he has been present at games and at various free-time occupations; he has seen boys and girls taking part together in activities of many kinds; and has learnt, from one or another, something of our methods of work and of dealing with the problems of school government. Whatever his impressions of all these things, whether favourable or doubtful, he will certainly want to know what, so far as they are clearly visible, are the results of such a system. He comes back, then, we will suppose, with a few last questions, arising from what he has seen and heard; not now so much about what we do as about the outcome, at the time and in later life. How does it all affect the average boy and girl? How do they compare with those of other schools? Can they hold their own at the University and in the rough and tumble of earning their living? Do they marry and settle down to the life of the ordinary citizen? Are they fitted to be working members of a workaday world, or only for a life of cultured leisure? Or, worse still, are they likely to be turned against ordinary ways and become a set of cranks? What, in a word, is likely to be the lasting effect, in ways of

life and thought, on those who pass through the School ?

There are here four things to be considered : first, the effect at the time as seen in the life of the School ; secondly, the standard reached at any given stage, allowing of comparison with those trained in other methods ; thirdly, the effect of such a training on the later work of life, the nature and conditions of which cannot always be matters of choice ; and lastly, the record of what Bedalians have done after leaving school. Let us take these four points in order.

(I) Had the questioner in reality, as we have here supposed, spent some time in the School seeing what has been described, the simplest way to deal with the first point would be to ask him what were his own impressions from all that he had seen. And if, as is probable, he replied that they were plainly a healthy and happy lot of boys and girls, with no formality about them, friendly with each other and with the Staff, and equally natural in the presence of a stranger, that might well stand as sufficient answer to the first question. Varied activities undoubtedly make for health and happiness, and freedom for friendliness ; things as necessary for life and growth as sunshine and fresh air. But what if the happy conditions of life and the absence of much hard-and-fast discipline may perhaps make things too easy, at least for the average boy and girl, who have little ambition or inclination to learn, and so may allow them to become indolent pleasure-seekers rather than industrious workers ? The doubt is natural, for there is still, probably, in most of us at least a remnant of the old belief that work is a curse, and must be made one, that what is really good for us must necessarily be unpleasant, and that there can be no discipline except that of

compulsion. To the Puritan in us there seems something wrong about the obvious enjoyment of life ; and enjoyment of work would seem to show that it is not really work, but only a kind of play. And yet who would deny that enjoyment of all they do is the birthright of children, if only we did not, by our misguided distinctions of work and play, confine their joy in activity to times of relaxation only ? And can any thing that we can give them in exchange compensate for the loss of vitality and interest in most of the concerns of life that school so often brings ? If our only goal is to be a life of routine, then routine and repression must fill the school life too ; but in that case we must not look for initiative and personality, except in the rebels, or for delight in doing one's best. Of all that a boy takes away from school what does most to shape his life is not the lessons he has been made to learn and the things we have, as we think, drilled into him. The unconscious impressions are those that last longest, and if these are not happy there is bound to come a reaction when books and discipline are thrown aside. Thus too often there remains as the outcome of school years a distaste for good literature and for anything that can be labelled religion because they are associated with dullness and repression. Our teaching will only bear its best fruit if school and its activities of every kind—not merely its games—are associated with a sense of freedom and happiness. This does not mean, of course, that there is no unpleasant work to be done, no hard facts to be faced. It is rather a question of the spirit in which these things are met, whether one that in the main is willing, the outcome of understanding and the desire to co-operate, or grudging, in order merely to avoid unpleasant consequences. In any community, there

must be compulsion of many kinds ; but if discipline does not rest only on compulsion there is more hope that it will grow into self-control—the only kind of discipline that, however slow to reach, is permanent.

But where there is little formal discipline, the visitor may ask, is not this absence of formality likely to lead to a disregard of ordinary conventions, a lack of conformity to standards in common use ? No member of any society can stand outside its rules and customs ; but is not the pressure of rules and customs, with all the force of heredity and of our natural imitativeness and inertia behind them, so strong that the danger is rather on the other side, and individuality far too much sacrificed to the fetish of “ good form ” ? In which of the Public Schools, for instance, is there not a tyranny of petty rules and customs, on such weighty points as the turning up of trousers or the rights of seniority, enforced by public opinion and constituting the real criterion of right or wrong ? Instead of priding ourselves on such things at Bedales we take pride rather in being free from them and in allowing, within the limits of good feeling, free play to individuality. Thanks to the variety and freedom in our life, each can be himself and has full opportunity to develop what is best in him without having to be and do just the same as everyone else. And if there is less formality in our relations with one another, there is more frankness, which is a better basis for co-operation and the reaching of a common aim than the formal assent that may cloak a complete opposition of purpose. It is a common error to suppose that formality is the same thing as good manners. The one is the tribute exacted from inferiority ; when the compulsion is removed, there is nothing left. The other is the outcome of consideration for others, and

is not merely dependent on authority. In manners as in discipline, the reality, though less showy and of slower growth, is of more lasting value than the sham.

(2) But where so much is different, how does the standard reached in work and games and in other respects compare with that of other schools? As regards school-work, it must be borne in mind that the standards at which we aim vary not only in degree, but in kind, according to the stage of development reached and the character of the work that, as already explained, we think appropriate for the stage in question. Thus at twelve we should expect comparatively little formal knowledge, but much practical skill, a ready and intelligent interest in every side of the environment, and a keen enjoyment in activity of body and mind, not dulled and disgusted by being too soon concentrated on abstractions, and on what, at this stage, cannot be real interests. The truest test at this age is not what a child knows, but what he can do and loves to do. The show of things made and of work done during the term is the only form of examination that can be applied; in such a test children trained upon these lines will come off with flying colours, though in any more formal examination a child from an elementary school would put them to shame. But then, while drill, at this or any age, will produce apparently wonderful results, what we mean by education, as the foregoing chapters have made plain, is a slower process, less measurable on paper, but of far wider scope.¹

¹ The difference, both at this and at the following stage, between the examination results of children trained on the lines here advocated and those of the usual school training is not only due to difference of curriculum and range of activities followed, but also to the methods of teaching employed. As a simple illustration of this an experiment conducted by a recent investigator may be

At sixteen—at the end, that is, of our third stage—a more exact comparison begins to be possible, as now for the first time we recognize value in an external examination. But even now the comparison would not in all ways be a fair one; and this for two reasons. In the first place these years, from twelve to sixteen, are the time of greatest physiological change that the child has to go through; and in these years, therefore, any hard and continuous mental strain, such as in many cases is involved in preparing for an external examination, is not only undesirable at the time, but likely, if enforced—especially in the case of girls—to be the source of nervous difficulties later on. For this reason we do not, as a rule, wish our boys and girls to take any outside examination until these years are over, or only if it will not entail any special preparation during this time. And in the second place, we do not want the work at this stage to be narrowed down to examination requirements. The range of

quoted. Several classes were divided each into two as nearly as possible equivalent groups for the teaching of geometry. One group had definitions written out for them, with diagrams appended, which they had to study and learn by heart. The other had only the diagrams, and had to form the definitions for themselves. Both groups were then tested, once directly the learning was over, and again after a week's interval. In both tests the first group usually showed a marked superiority: a triumph, it would at first seem, for the older as against the new method of teaching. But when a third test was applied, to see how far the respective methods affected the power to tackle new work, the second group in all cases did better work. (W. H. Winch, *Inductive versus Deductive Methods of Teaching*, Educational Psychology Monographs, Baltimore.)

So long as the reproduction of what has been learnt is the test employed—and this is the function of most examinations—those who have been well drilled without thinking much for themselves will seem to have gained most. But if the real aim, and therefore the truer test, of education is not so much the possession of knowledge as the power to use it, those who have learnt to think for themselves are best prepared to meet the actual needs of life.

work here followed in those years (as outlined in Chapter III) is so wide that it cannot, of course, be as thorough in each subject as if it had been more restricted, and the amount of specialized knowledge acquired will certainly be less. But as set-off—and of more value, as we hold, for the future—is the wider range of interests and facilities of different kinds, in handwork, in the arts, in the larger field of science that has been surveyed, and all that makes up the background of knowledge—the compost, as it were, from which the special studies will later grow more richly. Examination results are not, therefore, even at this stage a complete or satisfactory means of comparison.

It is different at eighteen, when the range of work has been narrowed down, and some more specialized work has been done by each in the line of his own bent or future needs. By however different a route, our boys and girls must now, if they are to hold their own with others, reach the same point as those trained on the more usual lines. An obvious means of comparison is to be found in the entrance scholarships of the University ; and by this test, judged by the number of scholarships, in proportion to our numbers, won in Science and History, and even, though Bedales is not a classical school, in Classics,¹ it would seem evident that by the course of training here laid down, however widely it may seem to be dissipated in multifarious pursuits on the way, ability in the end comes by its own. And it is our claim that, like the rest, those who hold their own in these special lines of work are no mere specialists, but have wide interests and secondary studies by which their special work is enriched as well as their human worth.

¹ See Appendix IV, A, page 224, Table I.

And what of games? our visitor may ask. Does the life under these conditions, and in particular the presence of girls with its admitted humanizing effect, perhaps tend to produce a certain softness of fibre, which if it shows itself in games at school, is sure to show itself in other ways later on? So far as games are concerned, this doubt is in no way borne out by the record of matches played against other schools, of the same size or considerably larger, or against local teams and Army teams drawn from the military camps in the neighbourhood, in which boys are pitted against full-grown men; nor yet by the record, at college and elsewhere, of those who can keep up games and other sports after leaving school.¹ It must also be remembered that games are not with us the sole outlet and means of training for the physical energies and the moral qualities that, in countries where vigorous games are in vogue, are associated with them. In addition to the usual school sports (and in swimming, for example, measured by the annual tests already mentioned, the School's record is exceptionally good) time is found for riding and, as already described, for a good deal of manual work, much of it of a strenuous kind, such as levelling playing-fields and cutting timber. The other doubt implied in the above question—whether, that is, the bringing-up of boys and girls together may not tend either to distraction of energies into excessive interest in the other sex, or at any rate to a speeding-up of sex-development, has already been dealt with in the chapter on Co-education. It was there said that the constant intercourse in the ordinary daily pursuits affords an unconscious satisfaction of an insistent instinct in boy and girl (how insistent, and how dangerous if unsatisfied, all who

¹ See Appendix IV, A, Table II.

have to do with adolescence know) that has in most cases the opposite tendency from the fear expressed, and keeps them younger and less preoccupied with sex ; still more so if they have plenty of responsibility, and if this comes to them as a means of service rather than of privilege.

(3) Another question that will certainly be put is this : are those who have been trained upon lines in which interest is so largely relied upon for maintaining attention, and so much is left to choice, likely to possess the same capacity for long-sustained effort as those who have been taught by methods in which drudgery is frankly recognized as a necessity ? And is not this capacity so useful, and indeed so necessary in every kind of work, that no school training can be sound which does not give practice in drudgery sufficient to ensure it ? As to the latter point, no one will dispute the need either of the capacity for sustained effort or of the practice by which it is to be trained. And fortunately for this purpose, in no school-work can drudgery be entirely absent. In order to master any thing, no matter how full of interest, there must be a certain amount—in most things a considerable amount—of repetition that calls for patient effort. Practice of this kind any system of education must give ; the difference between one method and another lies in the one case in insisting on the drudgery for its own sake, as establishing a desirable habit of mind, and in the other in getting the requisite practice by the way, in the pursuit of something else. So that the answer to the above question depends on just what is the outcome at which we aim.

If what is desired is keen and long-continued effort in the pursuit of some purpose, effort of this kind is a very different thing from the habit of submission to

drudgery. Anyone who watches young children occupied with a self-chosen task—using, for example, Montessori apparatus—cannot fail to be struck with their intent absorption in the task, and the persistence with which they will repeat it time after time until it presents no difficulty. To a child thus absorbed any interference or interruption, even in the way of help, is a thing to be ignored or pushed aside as breaking the interest which for the time, until the task is completed, fills his mind. Here, it is evident, is a real training in persistence of effort, but by a method the opposite of that of enforced drudgery. The same thing is seen, to take another example, in the Scout training. A Scout will take endless trouble to attain the end proposed, not from any external compulsion, but because, through the strong appeal to his instinctive interests, his will has been enlisted in the pursuit of the end in question. In this way much that would otherwise be drudgery can be transformed into a living interest as keen as that of a game. To bring something of this spirit into all kinds of work is the object of the range of interests and freedom of choice that we allow; and the more successfully this can be done, the greater the capacity for sustained effort and the stronger the habit of persistence that is established.

If, on the other hand, what is wanted is a habit of working hour after hour and week after week at a task that has for the worker little or no meaning, and no end that he desires except its cessation or the periods of relaxation that it allows, drudgery such as this is no part of the purpose of our training, nor does it form any large part of the means that we employ. Work without pleasure either in itself or in its conditions is little better than slavery; and neither at school nor for the working life do we wish to produce

those who will contentedly accept slavery for themselves or impose it on others. Even if by drudgery is meant only unquestioning persistence in work under any conditions, without regard to the object to which it is directed, we should give the same answer. To turn living beings, in the pursuit of efficiency, into mere machines is not the aim of education as we conceive it. Granted that in some careers—if not, indeed, in all—drudgery of this latter kind must, at one stage or another, be undertaken ; even so we hold that this will best be done, with more efficiency in the work as well as with more gain to the worker, if he accepts it not as a purposeless compulsion, but rather as a necessary means to reach a chosen end, and therefore worthy of interest for its own sake as well as for the end to which it leads. If from his experience at school he has learnt to regard all necessary work in this light, he will be able to face what inevitable drudgery there may be in his profession in a spirit that will see in difficulties only a challenge, and he will find a personal interest even in the mechanical details of his work.

In the work of education no less—indeed even more—than in other kinds of work this spirit is needed ; and if we not only work in this spirit ourselves, but do all we can to develop that, rather than patient submissiveness and mechanical effort, in the whole range of the school activities, we need not fear that those so trained will fail in persistent effort to reach any goal they may set before themselves. They will not, it is true, be so ready to adopt a career in the choice of which they have no voice and in which they feel no interest ; and they will be more likely, if they discover, after trial, that it does not satisfy their inmost needs, to give it up and follow what they have now found



LOADING

to be their real bent rather than continue in what could only be an aimless drudgery. But far from deploring this, we should regard it as a proof that education had not failed in its twofold purpose of leading to self-realization and social service, by enabling each to find the way in which to put whatever powers he possesses to the best use.

(4) But how does all this work out, the visitor may still urge, when they are brought in contact with other ideas and other ways, and when they have to compete with those trained in a rougher school? Will the habits, ideas, interests, that they have acquired in a secluded environment, however admirable, such as that at Bedales, enable them to hold their own in the world outside? To answer this question is not easy, as it requires a fuller knowledge of the careers of all who have gone through the School than is usually possible, and to take only a few instances proves nothing. We have tried, from the first beginning of the School, to keep as complete a record as possible of what our boys, and later the girls also, have done after leaving school; and though it cannot be complete in every particular, it may help to give some answer to the question. We may most conveniently examine it under four heads: the first, what Old Bedalians have done at the Universities; secondly, their record of service in the Great War; thirdly, for those who wish to know what is the effect of co-education on marriage, the proportion of married to unmarried, and the number of marriages between schoolfellows; and lastly, the range of occupations that Old Bedalians are following and the numbers engaged in each of the various professions. Such facts and figures do not, of course, prove that boys and girls trained on these lines have done better—or worse—than would have

been the case had their school training been different ; but at least they will serve to show whether the School has turned out idlers or useful members of the community.

(a) For the detailed figures of those (amounting to just one-third of the whole number, boys and girls, who have gone through the School) who have then gone on from Bedales to the University, what honours they won and what degrees they took, the reader must turn to the tables given in the Appendix.¹ Of those who have gone on to the University, seventy per cent have gone to Oxford or Cambridge ; of these, one in every six has gained an entrance Scholarship or an Exhibition of some kind, and half have taken Honours. If the numbers of the School (about thirty when the first Scholarship was won) are taken into account, the proportion of those who have obtained some academic success, whether as entrance Scholarships or in the final schools or in other ways, is by no means small.

(b) In the Appendix will also be found Tables² showing what part some two hundred and fifty Old Bedalians took in active service in the war, with the various departments in which they served, the number of commissions obtained and the ranks they reached ; and also the various distinctions, over fifty in all, which they received, from the Victoria Cross awarded to Captain Carpenter for his brilliant leadership at Zeebrugge to the Military Medal given to the girl-driver who helped to remove wounded soldiers from a burning ammunition-dump. When, at the end of the war, captured guns were distributed as trophies, a German trench-mortar was offered to the School

¹ See Appendix IV, A, page 224.

² See Appendix IV, B, page 226.

to commemorate the share Bedalians had taken in it. This offer was considered, and finally, by vote of the School Parliament, declined, in the feeling that in our memorial Library, in the different bays of which stand the names of those of our number, fifty-four in all, who fell, we have a remembrance of those days of heroic endeavour and suffering more worthy of the School and of finer hope for the future.

(c) The question is frequently asked: what effect does co-education have upon marriage? Does the fact of their having been brought up together at school have the proverbial result that familiarity is said to breed, and make our boys and girls less ready to enter upon marriage? Or, on the other hand, does it lead to frequent marriages between those who have been schoolfellows? In the Appendix are given tables¹ showing what proportion of our boys and girls of various ages have married. Of all who are over the age of twenty-five nearly one-half are now married, and of the girls more than one-half; from which it will be seen that there is no ground for the supposition that co-education will lessen the inclination to marriage. As to the other question, it will there be seen that of the whole number of marriages those between boys and girls who have known each other at school amount to nearly one-fifth. While, therefore, by no means the rule, they are not altogether unusual; and in our experience the fact that they rest on a basis of mutual knowledge and long-established comradeship certainly makes for community of interests and therefore for happiness.

(d) But of all the things traceable in later life that can be looked upon as directly affected by education, and so in turn affect our judgment of an educational

¹ See Appendix IV, C, page 228.

system, the most general is that of the careers for which it fits those who go through it, and the direction in which it tends to turn their thoughts. A school is marked by the proportion of its boys who go into the Army or the Church, into an engineering workshop or an office, on to the land or into a life of no occupation. Think, for example, of the different ideas called up by the names of Eton, Bootham, Cheltenham, Downside, Oundle, in this connection. For though it is not the school that usually decides the question of the career to be followed, this question is often the decisive one in the choice of the school; and the more distinctive the character of the school-life and the ideals that it upholds, the more surely will these influence the choice of the career and the likelihood of the choice proving to be a wise one. In the Appendix are given the facts and figures¹ as far as we have been able to ascertain them,—no easy matter when members of the School have come from so many countries, and Old Bedalians are to be found in all quarters of the world,²—of the various kinds of work that our boys and girls are doing. From these certain facts stand out clearly enough. First, that—apart from those girls, less than one-fifth of all over twenty-five years of age, who are still living at home (of whom many are taking charge of their parents' households), and those who are married and have homes of their own to look after,—there are very few, if any, either boys or girls, even those for whom it is not actually necessary to earn a living, who have no settled occupation. Secondly, it will be seen that the proportion of boys in the Army, Navy, Civil Services, is a small one, barely one-tenth of the whole

¹ See Appendix IV, D, page 229.

² See Appendix IV, E, page 231.

number. The reason, no doubt, is mainly that mentioned above, that those who are destined for these careers would naturally be sent to the schools that are known to prepare for them; but in part also that the large amount of freedom and the wide range of work at Bedales tend to attract those of other leanings and allow their interests to develop in other directions. The open-air life and many activities of the School naturally tend (as did, in so many other cases, the open-air experience of the war years) to make the majority choose, where choice is possible, a more active career than an office holds in prospect. As would be expected, therefore, there is an unusually large proportion, nearly a quarter of the whole number, who have chosen either a life on the land or some kind of craft work. Such a life may not always be as remunerative as other kinds of work; but if it allows those who follow it to use their best powers and to find their happiness in doing so, a system of education which gives these powers free play, instead of crushing them into another mould in which their use and enjoyment will be lost, is surely justified.

This same consideration applies to another point that is occasionally raised. Some critics of Bedales urge that a system which allows and encourages by every means the development of powers and interests that the ordinary school largely ignores ought in these thirty years, if its pretensions are justified, to have discovered or produced something in the way of genius. If no Bedalian has yet proved himself to possess this in art or literature, where is the gain over the orthodox system, in which genius does from time to time appear? To this two answers can fairly be given. The first one, that genius, like the wind, "bloweth where it listeth"; and if no Shelley has

yet (so far as we know) come to Bedales, the School can hardly be held to blame. If he did, conditions that make for greater freedom of development would prove, as we hope, at once happier than those he experienced, and less certain to create a rebel. But the real answer is that no school exists to foster genius. Genius will find its own way, and cannot, probably, be crushed by any system, though it can be maimed and embittered. What a school has to see to and foster is the full development of each individual, the widening of interests, sympathies, outlook, and making the most of ordinary lives. And how far it has succeeded in achieving this cannot be gathered from statistics or set down in a school-register.

But though the most vital results of this, as of any system of education, are not to be got from lists and records, something of them can be seen in those annual meetings at the School when for three days the buildings and playing-fields are thronged with former boys and girls come back to recall old associations, to renew old friendships and form new ones, to drink again at the springs of hope and resolve that have done much to make their lives. For it is not only common memories and pride in their School that draw and hold together Bedalians of all generations, but an outlook, an attitude towards life that, whether consciously or not, they share, and that makes them eager to keep in touch with the School and carry on its work and ideals. It was some such feeling, realized more clearly in lonely watches in the trenches or behind the lines, that led to the formation, as a thing distinct from the Old Bedalian Club, of a Bedales Association, with various lines of activities intended to help the School and the cause of education in different ways. Amongst other things it seeks to give

help, by means of lectures on the different professions and by information as to training-requirements and openings, to those still in the School and soon to be faced with the choice of a career; while to those already engaged in business and productive work it provides opportunities for the discussion of economic problems in the light of impersonal aims.

Not that we have any wish to fit all who come to Bedales into a mould and turn them out all after one pattern, however admirable. The truest praise to a teacher is not that he so impresses his pupils as to make them all adopt his opinions, but rather that he leads them all to think for themselves and follow the highest that they see. We have no wish for uniformity, whether in dress or speech, in creed or opinion. And yet beneath all the seeming diversity there is something—and we should feel it to be a failing of the School were it not so—that is common to those who have shared the same life and grown up through so many and so vitally important years in the same spiritual atmosphere; something that marks them as Bedalians and remains as a bond between them. Some impress of itself every school that has a character of its own cannot fail to give, a manner of thought and outlook on life, that is as distinctive of it as any manner of speech or dress or other kind of school tradition and “tone” can be. And in our judgment of a school, this something, however difficult to see or to put into words, is in the end more important than its buildings, its numbers, the length of its waiting list, the list of scholarships and examination results, or its speech-days with Generals or Bishops or Cabinet Ministers handing the prizes and speaking of the glories of their school, past, present and to come. If, as has been urged, the deepest and most

lasting influences in our lives are those that enter the unconscious mind, and there shape our motives and colour our whole outlook, what in the end counts for most in education is the whole life of the school, its aims unconsciously at work no less than those professed, the habits of mind and of feeling that it establishes and the ideals that it embodies. A final word must be said, therefore, about the aims and ideals that have, as we believe, most influence, conscious or unconscious, at Bedales.

CHAPTER XIII

IDEALS

TO anyone who has read the foregoing chapters it will be plain that Bedales embodies—or, at least, seeks to embody—a definite view of education. What that view is was outlined in the earlier chapters; it was then illustrated by an account of the actual life of the School, of the scope and method of the school-work in its different stages, and of the various other activities for which opportunity is found; and, finally, of the results so far as we are able to see them. But implicit in every view of education is a particular outlook on life, which, whether realized or not, underlies its theory and shapes its practice. For what we do and the methods that we employ must largely depend on our conception of the purpose of education; and what this is can only be determined as part of our whole philosophy of life. Not that our outlook on life need be formulated into a philosophic system or expressed in a religious creed; but any educational system that is more than mere rule of thumb, following tradition, its view bounded by an examination syllabus and its aim to make all toe some prescribed line, must have some conception, however imperfect, of the nature and purpose of life, and must be inspired by something that is rightly to be called religion. It is this underlying philosophy and religion, implicit in the real

training that a school gives even if seldom expressed in its actual lessons and services—and indeed it may be at times in complete variance from these—that constitute the something spoken of at the end of the last chapter as giving to a school its character and tone, and as being, in the end, the most important thing about it. A little must therefore be said, in conclusion, about the outlook on life that underlies and inspires the educational aims and practice that have been described.

As to the nature of life neither science nor philosophy has reached, nor perhaps can hope to reach, any certain conclusion. Enough to say that the assumptions underlying this view of education rest upon a conception of evolution not as a merely mechanical process that, once set in motion, must work out to an unalterable end, but rather as the gradual emergence of a living spirit limited, in the stages of which we have knowledge, by material conditions, and utilizing these as a means of attaining to fuller life and greater consciousness. In this conception human life is not merely the product and plaything of inevitable forces, but is possessed of some degree of free-will that can be used to help or hinder the general purpose of evolution, so far as we have consciousness of such a purpose. In each of us there is the initial will to live—by whatever name we prefer to call this urge of life of which we are all aware but whose origin and ultimate meaning are matters of faith, not knowledge—and, as its continual manifestation, the will to power, urging us to get the most that life can offer and to be the most that we can become. But as we grow we become aware of something more than this; not merely of this continual impulsion to our own development and mastery of our surroundings, but also of

sympathies and aims that go beyond ourselves and our own possibilities—a passion for beauty and truth as ends apart from self, and for justice and love as the greatest need in the whole life of the community, to be sought for others no less than for ourselves. From the bodily life emerges the life of mind and spirit, and what was at first the biological will to live becomes a spiritual urge to continually higher forms of good.

If life is regarded in this light, education is not to be thought of as a process of moulding from without but as an unfolding of life from within, by its own impulse but in response to external stimulus, and conditioned by the environment, both material and social, in which it grows. Our capacities and tendencies are determined by heredity, but they are developed only by experience. It is the environment, therefore, that determines which of these capacities and tendencies shall develop, in what form and to what degree. To provide such material surroundings and opportunities and such a community-life as shall allow the fullest and best development, is our concern as educators; not in order to make the living growth conform to some pattern of our choice, but to give it the best chance to satisfy its own innate needs. Reduced to their lowest terms, the needs of life are these: something to work at, someone to work with, and something to live for. If by work we understand not only the various activities by which to earn a living but also the interests in which we live, and if in the second need is included the whole web of social relations as well as the closer ties of comradeship, these three needs sum up at once the end that education, as we conceive it, has in view and the means that it employs. It is concerned, that is, not

merely with certain " subjects " the child must learn and certain rules he must keep, but with all his activities, whether we think of them as work or play, and with the whole life of the community of which he is a member and his relations with it ; and no less with the feelings that gather round these things, the motive forces that they call into play and the ideals they inspire. The nature and scope of the various activities and of the common life that a school can provide have been dealt with in the preceding chapters ; but something remains in conclusion to be said about the motives to which appeal is made and the ideals fostered by such a life and the outlook that it implies.

In each of us, as in all living things, the will to live shows itself in two ways. It is seen, in the first place, in the group of instincts that are concerned with self-preservation and centre round hunger and fear : the one the impulse to seize and make one's own all that can sustain life and make growth possible—not merely the instinct to get and hoard whatever brings material good, but in its higher forms the acquisition of knowledge and the need of sympathy ; and the other the impulse to avoid whatever threatens pain and danger, and self-abasement in the presence of what we feel to be higher than ourselves. But the will to live shows itself no less in the need for self-expression, spending the overflow of life in manifold activities ; the impulse to assert self rather than abase it in the presence of danger and difficulty, to fight instead of avoiding these, to make instead of merely finding what one needs, to give life and protection to others, to create, and not for ourselves only, what power and beauty and good we can. Of these two ways of life, the concern of education comes to be

more and more with the second than the first ; with use, that is, even more than acquisition, and with the purposes of life more than with the means of livelihood. To provide for the necessary work of the world, by which life is supported, and to maintain the necessary social order, without which it would be chaos, must be the first object of all training. But this is only to ensure the means of life, not life itself. Skill and knowledge and the observance of social requirements are needed for the maintenance of life ; but that is a poor kind of education which does not make the gaining of these things a means of expression for the active and creative impulses, and which does not make the use of them in this way, both at the time and for the future, the main motive in their development. The opportunity to gain what he can of them is due to every individual not merely for the sake of securing his best service to the community but no less to make his life and, through this, the common life the fuller by their use. From the point of view of the community his service will be of greater value the more he has in himself to bring to it ; but it is as things desirable for their own sake, as the satisfaction of his own impulses and the means of achieving his own purposes, that they will best serve the purpose of education and of life.

To experience the joy of creative effort is an end in itself as valuable as any that education can give ; and closely akin to it is the joy of discovery, of seeing order emerge and purpose shape itself out of seeming confusion. Nature, the oldest and most experienced of teachers, has taken care to make the powers that for her own ends she needed to develop, attractive in themselves and accompanied by the keenest pleasure in their use. It is for us to follow her example, and

see that the development of the powers we want to train for social uses should also be desirable for its own sake and sought for the pleasure that it brings. Any work will be better done if the worker can feel himself to be something of a creator, discoverer, artist, with a purpose of his own into which the task demanded of him fits, rather than to be a slave of a purpose of which he knows nothing. We are beginning to realize the loss involved in ignoring this truth in the factory and the office ; to ignore it in the school is to lower the whole quality of life from the start. It is to the instincts of self-expression that we must appeal most in education ; we must make less use, that is, of acquisition and of fear as motives, and more of creation and discovery and the joy that they bring.

Education is still commonly regarded as being concerned mainly with knowing and thinking and the mastery of such tools as further these intellectual processes. To limit it in this way is doubly mistaken. In the first place it tends to become too much a matter of abstractions far removed from real interests and needs ; and in the second, thus limited it is apt to overlook the vital importance of motive and so to neglect the things that, in the long run, count for most in life. It has always been the philosopher's ideal to make reason the sole guide of life ; and in pursuit of this ideal education has usually been identified with a system of mental gymnastics and discipline whose object is to exercise the reasoning powers and to impose the habit of submitting the life of impulse to their direction. In both respects, however, it most often fails of its purpose. Intellect developed apart from will, fed on abstractions and exercised in artificial problems, may give its possessor a pleasant sense of superiority, but it tends to exalt the contemplative

aspect of knowledge as a matter of theoretic value and enjoyment rather than of any direct application to the affairs of life. For all practical purposes what we need is not so much the philosopher's ideal of pure reason as the more general quality of intelligence that has been called out by dealing with real aims and present needs, inspired, that is, by living motives and used in the service of the creative impulses. Education, in fact, is not concerned wholly or even primarily with intellectual development, with the logical ordering of a system of concepts, or with the exercise of the memory or reasoning powers. This is a part, but a secondary part, of its work, and its main concern must be with the development of creative intelligence, and with the intellectual and emotional tendencies, the formation of interests, purposes, and ideals. It is to these rather than to reason—in most of us still a weak and uncertain agent, more often the unconscious servant of impulse than its master—that we must look as the motives and guides of life.

But if this is to be the first concern of education—without which, as someone has said, most of our emotional activity may be compared to trying to keep the water moving in a circulatory heating system without first seeing that the fire is lit and burning well—how are we to go about it? In days when a child's mind could be thought of as a sheet of blank paper, on which we could write what we wanted, and his character as so much clay to be moulded into the desired shape, it may have seemed a simple matter. But now that we realize that the child's mind, like his body, is a living organism with its own tendencies and possibilities of growth, dependent upon impulses from within which we have somehow to utilize and train; and now that, further, we are coming to

realize that it is not only with conscious thought and effort and desire that we are dealing, but with the unconscious mind as well, in which these impulses have their source and much of their activity, the problem becomes, like most of our modern problems, so complex as to demand all the help that knowledge can give, and a clear view of our goal, in order to decide by what methods it may best be approached.

Life is primarily a matter of instinctive impulse, and most of our actions are more the outcome of feeling than of thought. But the life-value of these unreasoned impulses alters according to the stage of development that we have reached. Some are directed only to the bodily life, some to the life of the spirit that transcends it. Some are concerned only with one's own welfare, some with the welfare of others. A large part of education is necessarily concerned with these impulses, giving encouragement and opportunity to those that make for the best self-realization in the individual and the community, instead of allowing the lower and more selfish to dominate. This it can try to do in two ways: directly, by insisting on a conscious selection among them, the suppression of the lower and the development by use of the higher; and indirectly, by trusting to the influence of a suitable environment to sink into the unconscious mind and so work there as to give the higher impulses greater frequency and greater strength. It will have been plain to anyone who has read the foregoing chapters how important a factor in education we hold this latter influence to be; but this must not be taken to imply that direct guidance is unnecessary or unimportant. It is an entire misunderstanding of the modern movement in education for allowing to the child greater freedom for individual development, to suppose

that this means, whether in theory or practice, letting him do exactly as he likes. Where, as for example in a good Montessori school, the environment offers sufficient variety of stimulus, and at the same time provides its own corrections, it is found possible to establish a freedom that may seem almost to amount to this, and yet to do so without letting freedom become in any way disorderly. But even there, though there is an entire absence of regimentation and little appearance of authority, there is a watchful care in the background ready to guide any unhelpful impulse into a better channel. For though spontaneity of impulse is one of the things best worth having in every activity of life, the same freedom cannot be allowed to every impulse alike. How are we to deal with those that, however necessary in an earlier stage of life, are now, unless they can be transformed, only a hindrance to further progress of the individual or of the community?

One way is to practise repression. This has always been the favourite method of education, whether the "don't" of the nursery (that red rag to every child of spirit) or the punishments of school or the fear of social disapproval. In some form it must always be a necessary part of the education of life; but, as recent discoveries have clearly shown, it carries with it a serious danger. It is only too easy to drive the unwanted impulse, in others or in ourselves, out of sight below the surface of the mind, but without making an end of it, so that it goes on working in all manner of unexpected and unrealized ways. This is the way to form prejudices, unreasoning dislikes or attractions, and all those morbid complexes that most of us get glimpses of occasionally, and that amaze and distress us so much by their hidden workings.

And even if repression does not always have these dire and lasting results, the constant use of it must tend, if it does not arouse a rebellious spirit, to weaken the impulsive life thus continually checked ; and so leads to the lack of interest and vitality that so often characterizes " good " children, and is, indeed, an only too common outcome of most of our present-day education.

Instead of merely trying to repress the troublesome impulse, we may seek to get round it by some method of substitution. We may appeal, for instance, to desire for some personal gain, such as pleasure or power or reputation, in order to call into play a rival impulse and direct action to another end. This also is a favourite method of education ; but it has its danger too, that it tends to put mean and selfish motives in place of the more vigorous and vital impulses that give us trouble, and so to lower the whole quality of life, and make it less generous, less spontaneous, rather a matter of calculated profit than a joyous adventure of the spirit. Nevertheless we shall do well to follow the line of substitution rather than that of mere repression, so long as appeal is made—and unconsciously as well as consciously—not to the meaner motives but to the impulses that make for the fullest life. This is the process psychologists call " sublimation "—letting the energy belonging to some primitive instinct find its outlet in higher forms of activity ; and these we must do all we can to strengthen, by setting before them worthy ends to which they may become, more and more consciously, the ministers. " Thou shalt " is always a more potent motive to appeal to than " Thou shalt not." Instead of fear of punishment we must make desire to do, to make, to help, and joy in accomplishment (even if the accom-

plishment is only partial and, according to our standards, full of shortcomings) chief motives in the lives of children. We must make full use of their aspirations, the love of beauty and truth and good which are part of their life-heritage ; impulses that are as instinctive in them as any, and grow continually stronger through the joy in achievement, just as they atrophy and are forgotten if appeal is always made to the more selfish instincts.

The essence of youth, and the best that it can hand on to maturity, is the spontaneous motive-force that keeps thought and feeling fresh and gives initiative, imagination, intuition, and that something that we call personality. It may be thought that this motive-force—call it what we will, vitality or joy in life and its activities—is too elusive a thing to come within the scope of education. Yet it is plain that if we cannot create it at will, we can only too easily destroy or weaken it, for the conditions that will decide its development and manner of use are to a large extent under our control. If, for example, education is mainly a matter of enforced routine, whether enforced by some authority or by a sense of duty—of a purpose, that is, accepted rather than desired—such routine may make for apparent efficiency ; but work that is mechanical and without interest saps vitality, dulls the powers, and produces, by reaction, a craving for excitement, as though this, however poor or undesirable the form it takes, were the only means of satisfying the will to live. Again, it makes all the difference if necessary work comes in the form of co-operation for a common end or of merely mechanical service, given grudgingly and to be escaped from as soon as possible. Just as the joy of creative effort is a truer aim in education than merely mechanical skill, so also is joy

in co-operation with others for a common purpose a finer ideal than a sense of duty that is mere submissiveness to authority. Not that mechanical skill and a sense of duty are not good and necessary things ; it is through these that the work of the world goes on. In every community, in every profession, there must be due subordination, respect for authority and tradition, if we are not to sink back into the chaos from which human life has slowly climbed. But this is not all that we need. Creative power, independence of thought and feeling, mind that looks forward and is not merely turned into the past—through these the world advances and human life can climb higher yet, and these, therefore, education must do everything to foster, not to repress. We must enable our children not merely to take part in the world as it is, but to take their part also in bringing about a better state of things and preparing for the world as it may be. If there is to be growth of the life of the spirit as well as material progress, education must not only give skill and knowledge and train good habits, but must do all it can to develop a constructive attitude of mind towards the problems of life. Underlying the capacities and habits that the school trains is something of still greater consequence in the end as shaping the direction of their growth and determining their use. This is the interests, feelings, ideas and purposes that have been evolved in the process of education and the motives that have been established, whether those that are wholly or in part unconscious, or beliefs that are consciously held and ideals to which thought and feeling and experience all contribute.

That school can do much to inculcate beliefs and foster conscious ideals is certain. A whole nation's outlook can, to a large extent, be shaped by the



teaching given in its schools. But in this very fact lies a danger to be guarded against. Both directly, by our choice of the subject-matter of instruction and the colouring given to it by our method of presentation, and indirectly in a hundred ways by suggestion, we can only too easily, in the name of instilling moral principles, implant the traditions and prejudices of class, sex, party, nation or creed. The difficulty, indeed, is to refrain, and most of all in matters on which we feel most deeply, from giving to fresh and eager minds beliefs ready made for them to accept, and invested with all the prestige of authority and learning. And yet to do this, whether in defence of religion and morality and the social order or in the name of freedom and progress, is only, in proportion to its success, to produce puppets instead of responsible human beings, and to perpetuate that mental attitude, aptly called the herd-mind, swayed by authority and at the mercy of cunning suggestion or emotional appeal, which is the main obstacle to political or social advance ; or else, even if this is not the result, the attempt is only too apt to lead, in reaction from beliefs that can no longer be accepted, to indifference and cynicism.

What then, if we are not to fall into this error, is our part to be ? The function of the school is not to force upon children beliefs and enthusiasms ready made, but rather to supply the material and train the power to enable them to form their beliefs and ideals for themselves. And this is not a matter of knowledge only, of acquiring facts and practice in reasoning about them. It is not from such exercises of the intellect that our vital beliefs are made ; these are not merely intellectual conceptions, but things of complex growth in which feeling and will play the

larger part. We come, in fact, once more, to the conviction that the interests and sentiments and ideals that it fosters are the things of greatest moment that school can give ; and of these, not so much what we try by our teaching to inculcate as what will be given, whether we wish it or not, by the whole life and spirit of the school. For these, the vital beliefs and motives of action, are the outcome of living experience ; partly of personal contacts, the inspiration and example of teachers and companions, and yet more, because deeper lying and more unconscious, of social experience, the various influences of the common life. The value of the material and training for the formation of beliefs and the growth of ideals given by a school varies in proportion as it is no mere herd but a true community. The herd has little sense of common responsibility or purpose, little organization beyond submission to the will of the stronger, and no conscious ideal to restrain and direct the emotions and impulses of the moment. A community, on the other hand, is one that has a strong group-consciousness, showing itself not merely as pride in its power and prestige and as loyalty to its traditions, but as readiness to subordinate immediate and selfish ends to the common good, and a sense of individual responsibility for its welfare and good name. Further, it will be more truly a community according to the extent to which the members feel that they have a share in its government and the organization of its life. To combine freedom and responsibility, to reconcile the claims of individuality with social obligations, is its chief problem ; the more urgent in the school as doing much to determine, both by the thought that it awakens and by the unconscious teaching of experience, the aim and manner of the

handling of the same problem later on in the larger world. And, finally, every community has its own habits of life, its own traditions and ideals, that go far to shape the habits and mental attitude of its members, and, as they become more conscious and are brought to the bar of mature thought and feeling, give rise in them to ideals of their own.

These will not, of course, take the same shape in every mind ; it is not to be desired that they should. They may not even be definitely realized as ideals. But the influence of the school on one who has passed through it can hardly fail to leave certain convictions—more the outcome of feeling than of thought, but the more real for being largely unconscious and bound up with love of the school and the happiness associated with it—sufficiently strong to affect his outlook and manner of life. Of those, for example, that the whole life at Bedales tends to impart in this manner, one is the realization that happiness is not dependent on extent of possessions, still less on luxury, but rather on a certain simplicity of life, on health and enjoyment of the open air, on comradeship and on the nature and range of one's interests and the possibility of doing creative work, with some other motives and interest than only that of private gain. Another is the belief in an equality of the sexes that in no way implies an identity of powers and functions, but an equality of opportunity and the possibility and need of close co-operation in all the concerns of life. And a like intercourse on terms of equality and comradeship with those who belong to other nations and creeds makes it less possible to look down with pity and dislike upon all who are not like ourselves, and shows them as fellow-beings, with equal rights to their own way of thinking, with whom it is possible to co-operate

for the common good. Not that these or other beliefs are treated as dogmas to be received on authority. As with all dogmas, to insist upon them as articles of faith would be to fall into the error pointed out above, in which success is as harmful as failure. It is only as the outcome of experience that they will remain, associated with the love and pride and devotion that the school inspired, as living motives when most of its directer teaching is forgotten.

In speaking of the ideals that spring from this living experience that it is the part of the school to provide, we come finally to the part of religion in education; for if, as was said, every system of education rests upon some conception of the nature and purpose of life, it is plain that while on the one side it touches philosophy, on the other—if it is no merely mechanical and lifeless process—it merges in religion. If the word religion has been seldom mentioned in these pages, this does not mean that we think it an unimportant thing or one with which education has little concern, but rather that religion, as we see it, is something different from what usually, where education is in question, is meant by the name. To creeds and ceremonies and the varying tenets of which rival churches make so much, we attach little importance. A creed is a thing that each age must restate in its own language and in accordance with the knowledge and the needs of its own time. But though in religion the word needs thus to be re-translated and re-interpreted, the spirit endures; for faith and aspiration, coming from the unknown and drawing us to the unknown, are of the very essence of life. All the gathered knowledge of the ages, though it enables us to read the secrets of the stars in unimaginable depths of space, cannot answer the riddle of life or

tell us its goal. But while to the philosopher we are but children gathering pebbles on the shore of an unknown and boundless ocean, yet like children we have our faith that life is not mere chance or a mockery of seeming good ; we divine in it a meaning which, however dark and uncertain now, will grow clearer as we win forward to more of truth and goodness and beauty—those glimpses allowed us of the purpose in the Universe that we call the will of God. Of this purpose faith tells us that we are a part, able to help or hinder. Through us, if we are not unfaithful, if we use all our powers of mind and heart in its service, must come the better world of justice and love for which we long most earnestly and work most keenly when we know ourselves most fully one with the Power that wills. It matters little in what words we clothe it ; so far as our faith is living, and prompts and shapes our actions, there is the spirit of religion.

Life, in any sense beyond mere existence, is impossible without some faith. And education, in the conception of it here set forth, is impossible without the spirit of religion to inspire and make it live. Religion to the child is at first no more than awe of the unknown—an unknown to be dreaded or trusted in accordance with what he has learnt, directly from the words or, still more, unconsciously from the actions, of those who fill this world. Later, with the growing sense of life and its possibilities, comes a consciousness of something more, something that gives hope and aim and meaning to life. It may very probably be wholly unconnected with anything that he is accustomed to hear spoken of as religion. It may come through devotion to someone he admires intensely, or to his school and all for which he dimly realizes that it stands ; for whatever awakes in him

personal devotion, the longing to be worthy of trust and service, aspiration to something beyond self and the desires of the moment, has in it something of the spirit of religion. To the teacher it turns what without it is a monotonous routine into a work as great and full of hope as any that can fall to us. It brings the continually clearer realization that besides the life of the body, and beyond even the life of the mind, the life of the spirit is our chief concern. All that the present offers, as well as all that the past has given us, is, in its highest use, a means of developing this life of the spirit. That is the final meaning of education. Beyond the needs of the present it looks forward and works for the coming of the Kingdom—not only man's kingdom over nature, nor even over himself, but that Kingdom of the spirit to which saints and prophets, and One, the greatest of all, have pointed as the goal of human aspiration and endeavour. This—unless education, and life itself, is but a meaningless activity, as of mice in a revolving cage—this, if we are faithful to our vision, we can help each new generation to bring a little nearer ; for it can only come not by any sudden transformation but by slow growth within the heart.

APPENDIX I

Report of the Consultative Committee on Differentiation of the Curriculum for Boys and Girls respectively in Secondary Schools. (See page 54.)

IN this Report, issued in January, 1923, is given a summary of the evidence laid before the Consultative Committee appointed by the Board of Education to investigate this subject, and the conclusions that the Committee reached. The questions that they set before themselves were these: (1) Are boys and girls different in themselves, and in their physical and mental powers and capacities? (2) Have they, at school and in subsequent years, a different function to perform in the society of which they are members? The Report assumes that if they differ in the first respect but not in the second, they ought to receive a like education; and conversely, if they are alike in the first respect but differ in the second, they ought to be educated differently.

All the evidence laid before the Committee shows that there are certain clearly marked differences, greatest on the physical side. Measurements show that normally, from the age of 5 to that of $11\frac{1}{2}$, boys are taller and heavier than girls; from $11\frac{1}{2}$ to $13\frac{1}{2}$, girls, on the other hand, are taller and, from $11\frac{1}{2}$ to $15\frac{1}{2}$, heavier than boys; after $15\frac{1}{2}$, boys resume the lead in both respects. At 13, for instance, a girl is nearly $7\frac{1}{2}$ lb. heavier than a boy, while at 16 a boy is 2 lb. heavier than a girl.¹ Somewhat less marked

¹ These results of measurements of school-children in (a) Glasgow, (b) Public Schools in New South Wales, are in fairly close correspondence with the results of our own measurements of children at Bedales. Taking for comparison the measurements of boys and

are the differences on the emotional side, and least of all those on the intellectual side. The main difference on these sides would seem to be in the relative strength of the common hereditary instincts (as, e.g., pugnacity in the boy and the protective instinct in the girl), and in the direction taken by the interests; and in general a greater tendency to variability in the boy, whether in the direction of special ability or criminality. Many of the differences observed in emotional and intellectual traits would seem to be accounted for as the outcome of tradition, custom and vocational needs; and the Report draws attention to the fact that the variations between individuals of the same sex are no less great, if not even greater, than between the sexes. While, therefore, the Committee think that some differentiation of curriculum and time-table is advisable in the years from 13 to 18—mainly with the purpose of guarding girls against overstrain—and in particular a greater elasticity in the curriculum, allowing of more choice and more opportunity for leisure occupations, the Report stresses the common factors, and the

girls in the School at the present time (February, 1923) from the age of 12 to that of 17 (the numbers of those younger and older than these ages are not large enough to give a fair average), we find that the averages of from 30 to 70 boys and from 20 to 60 girls at each age work out as follows:—

(1) Height.—

At 12 *girls* are taller by 1 inch.

„ 13	„	„	„	„	$\frac{1}{4}$	„
„ 14	<i>boys</i>	„	„	„	$\frac{1}{4}$	„
„ 15	„	„	„	„	$1\frac{1}{2}$	„
„ 16	„	„	„	„	3	„
„ 17	„	„	„	„	4	„

(2) Weight.—

At 12 *girls* are heavier by 6 lb.

„ 13	„	„	„	„	5	„
„ 14	„	„	„	„	4	„
„ 15	„	„	„	„	1	„
„ 16	<i>boys</i>	„	„	„	3	„
„ 17	„	„	„	„	6	„

The girls, it will be noticed, are on an average taller than the boys up to the age of 13 $\frac{1}{2}$, and heavier up to 15 $\frac{1}{2}$.

unwisdom, therefore, of any considerable differentiation. The "general impressions, which are fresh and strong in our minds at the end of our two years' enquiry," they state to be these :—

(1) The education of girls has passed through two stages, the earlier of difference based on inequality, and a later one of identity based on equality, and is now entering on "a third stage, in which we can afford to recognize that equality does not demand identity, but is compatible with, and even dependent on, a system of differentiation under which either sex seeks to multiply at a rich interest its own peculiar talents. . . . But this third stage must also be one of a no less ready recognition of similarities. Our enquiry has not imbued us with any conviction that there are clear and ascertained differences between the two sexes on which an educational policy may readily be based. . . . It is the part of wisdom neither to assume differences nor to postulate identity, but to leave the field free for both to show themselves. Let boys and girls have a large choice of subjects, and teachers a wide latitude in directing the choice of subject—such is the policy which we would advocate."

(2) Education, they point out, is not only a preparation for the doing of work ; it is also a preparation for the spending of leisure, which is perhaps no less in importance than work. They therefore urge a fuller recognition of Art and Music in the school, and state their belief that boys, no less than girls, would profit if such recognition were given.

(3) While "not arguing that a special consideration should be paid to a 'weaker' sex, or that a lower standard of achievement should be expected from girls," they plead that the pace of girls' education should be carefully adjusted to the strength and opportunities for study which may be presumed of the average pupil. They therefore suggest that, for many girls, a later age for passing examinations, and, for all, a shorter period of school hours are

imperatively necessary. (In view of the admission that the variations between individual members of the same sex are probably greater than any difference between boys and girls as such, must not this recommendation apply equally to a large number of boys as well ?)

(4) They also point out the danger, especially great at the present time, of over-organizing and over-emphasizing all school activities, whether games or subjects admitted to the school curriculum or other aspects of the daily life. Conscientiousness, they say, is a virtue ; but in the world of education it may also be a vice, alike in the teacher and in the taught, as tending to produce mediocrity and uniformity rather than spontaneity. " There is a time to withhold as well as a time to give ; and as they come to learn its necessity, teachers who can give will know also when, and how, to withhold." (This is of special interest in its bearing on the methods of work that are followed here and the questions of teaching and discipline discussed in Chapters IX and X.)

It cannot fail to be noticed how much these conclusions and recommendations are in accord with our experience and our practice at Bedales, as set forth in the foregoing pages, for which, indeed, a motto might be found in a sentence taken from this Report : " Efficiency is a precious thing, but spontaneity is a very precious thing." The actual problem of co-education is not directly dealt with in the Report, though much of the evidence on which it was based was obtained from co-educational schools. In an Appendix (III) it is explained that they did not regard the problem as falling directly within their province, but thought it advisable to summarize the evidence regarding the advantages and disadvantages of co-educational day schools. Co-education was advocated, they say, mainly by men, for social and economic reasons and on the ground that both boys and girls, but especially girls, benefit from it. The reasons summarized are in large part the same as those here given. The criticisms,

which came mainly from women witnesses, fall under three heads :—

(1) The danger of overpressing girls, or else of failing to push boys to the full extent of their capacity. This danger has been emphasized above,¹ and is to be met, as the Report advocates, by a greater elasticity of the curriculum, allowing a greater range of choice, and of pace of work, to each individual.

(2) The danger of girls being overshadowed by boys. One witness said "she had never found a co-educational school in which the needs of girls received full consideration: the curriculum was arranged for boys, the school run in their interest, and, in general, they acted as a depressing element on the girls." A school of which this is true certainly stands condemned. One can only suppose that her experience was either very limited or particularly unfortunate. Another witness had noticed that girls from co-educational schools had not got an independent outlook or power of initiative, and were reluctant to accept responsibility. Such a result, when found (and other evidence showed it to be by no means inevitable), is due to faulty organization or insufficient encouragement. Girls are perhaps less ready than boys to show initiative and accept responsibility, but in this the example of boys can be a useful spur rather than a depressing element; and in not a few matters, both in the class-room and outside it, girls naturally take the lead. It is for us to see that opportunities and responsibilities are equally assigned; the girl's conscientiousness will as a rule ensure that they are well used, and neither the school nor her sex let down.

(3) The other criticisms relate to staff difficulties of various kinds. Some thought the teaching of boys and girls together more difficult as making greater demands on the intelligence, sympathy and tact of the teacher. Men cannot use the same methods as with boys alone, while women cannot so readily deal with difficult boys. It is true that where both sexes are together methods of

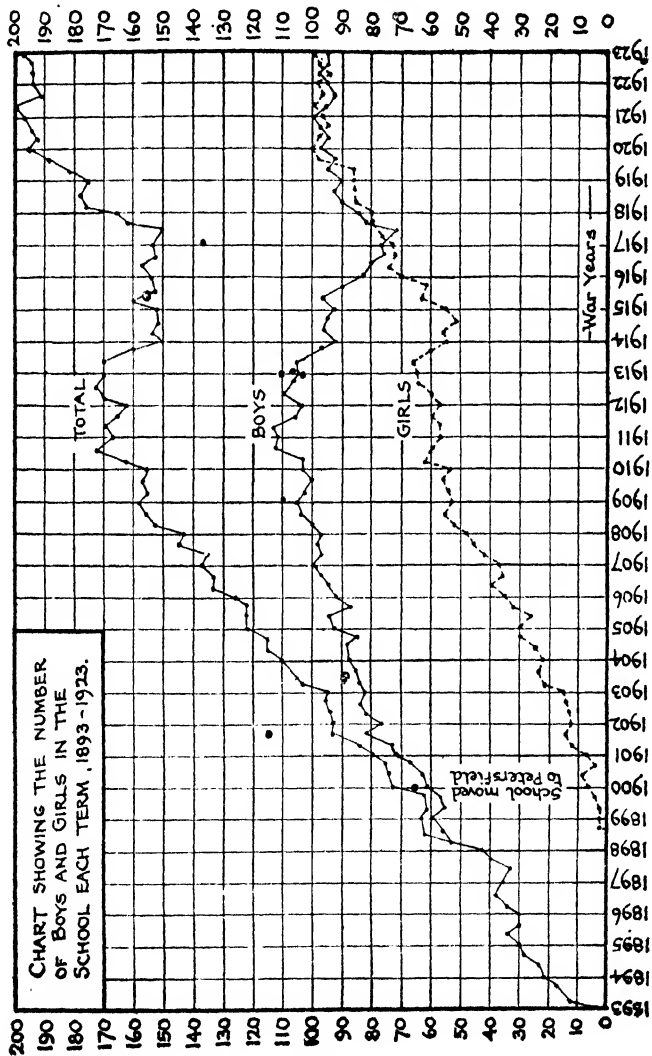
¹ See page 63.

teaching and of discipline cannot be so stereotyped ; but is this anything but an advantage ? To the teachers the interest of the work is undoubtedly heightened, and this, as said above,¹ cannot fail to react to the advantage of the taught. Others saw possibilities of serious complications in the emotional attachments of girls, and the difficulty of speaking of them to masters or boys. Here again it is one of the very real gains of co-education that the presence of boys and their wholesome attitude towards sentimentality lessens this tendency in the girl. For the rest, it is a question of having upon the staff only those who will bring, as has here been insisted, not only sympathy but common sense as well. One other difficulty, and one that naturally bulks large to the woman teacher, is the feeling that, however largely responsible for the girls, she can only hold a subordinate position in a school where the Head will usually, even if not necessarily, be a man ; a real difficulty, if there is not the closest co-operation between the two. The joint Headship of a married couple is a possible solution ; but even apart from this a wider experience of working together, both as comrades at school and as colleagues on the staff, can do much to remove any feeling of rivalry or inequality, and establish a real co-operation in which the difficulty, in practice, ceases to be felt.

¹ See page 56.

APPENDIX II

Graph showing number of Boys and Girls in the School, 1893-1923. (See page 66.)



APPENDIX III

Notes prepared for the Prefects' Meeting at the opening of the School Year 1921-2. (See page 174).

OUR old system was based on the idea of unquestioned authority and unquestioned punishment for disobedience. Broadly speaking, it functioned well until the era of questioning arrived. Then followed various attempts to enthrone majority rule. The state ensuing was ragged, but it prepared the way for authority by consent, with rules acceptable to the common sense of those who were asked to obey them. Our organization, however, still rested on the pillars of formulated laws and with them a tariff for their breaking—you chose your law and paid for it, so to speak.

A year ago, largely on the Head-boy's initiative, we threw overboard all we could of our previous idea of running the School, and started afresh from the questions "What is the School for?" and "What are the Prefects for?" We came to the conclusion that "the School is for the best (fullest) possible development of each one who comes to it, and not the individuals for some body of traditions or pile of bricks and mortar known as the School." Hence the fundamental consideration is not the rules or classwork or games, etc., *per se*, but the effect of each of these matters on the individual. We realize, however, that there may be occasions when what is best for the individual must be put aside for what is best for a number of individuals. Such occasions should be extremely rare, while the occasions on which the immediate *pleasure* of the individual must be put aside are numerous, and should be so utilized as to contribute to his development.

We would, e.g., always interfere when what someone is doing serves as a harmful precedent or example to others, even though it may not be injurious to him. Thus we divided the development of individuals under two headings: first, the fullest development of his various powers and control over them; and second, his ability to live with others in such a way as not to hamper either him or them. These aims easily issue in contradictions—perhaps our hardest task is to make communal activities foster the growth of individuals, and the free exercise of an individual's powers further the welfare of his fellows. The fundamental condition for this is surely *consent*: so long as someone does what he wants to do he is free, developing along the lines of desire and need, and so long as he wants to do what is best for others he is a good citizen. Furthering this double aim, enlisting the individual and the community in the service of each other, is what we decided to be the aim of the Prefect body.

The following seemed to us the principles on which success in carrying out this aim rested:—

(A) Unquestionably, of the greatest importance is the securing of the right (the willing, friendly) attitude towards *what* is to be done (whether rules, traditions, or casual requests) and towards *those* asking that these things should be done (i.e. towards us). This attitude will come when we have

(1) Respect for the demands themselves (because they are *reasonable* and open to discussion and modifications, because they are respected and *carried out by ourselves*, and because we *never* allow them to be *disregarded*).

(2) Respect for us (because we set the right *example*, doing what we expect others to do, and because we are *firm* in insisting on the right things).

(3) Affection for us (because we show ourselves to be *helpers* and not policemen, and because we are friendly and approachable).

(B) When the forces outlined above fail, as they must do at times while human beings are imperfect, we must have means of dealing with failures, safeguards against their recurrence, some kind of compulsion. The principles to bear in mind when dealing with a wrongdoing are (1) as far as possible have the wrong undone at once; (2) find out the cause of it and do what is possible to remove it; (3) bring home the wrong to the doer and provide some safeguard against its recurrence. The types of wrongdoing which are bound to recur frequently and the general way of dealing with them are as follows :—

(i) Unpunctuality (keep records of the amount, thus letting individuals see how bad they are. This is sufficient for many offenders because no one likes to be incapable. For very bad offenders, some system of control of their time, and forbidding the thing that makes them forget the lapse of time, is desirable).

(ii) Untidiness. (Undo by having the untidiness cleared away. Again keep records and show offender. If necessary, have rounds of inspection and reporting at specified times).

(iii) Uncleanliness. (Undo by very thorough washing. Make sure that offender knows *how* to wash, and help him if he does not. If necessary, regular extra washing and reporting).

(iv) Disturbing the Peace, e.g. being noisy during classes or at other times, rowdyism in the buildings, etc. (Send away the offender, if necessary exile him for a certain length of time in the future, or confine to certain places. Investigate whether rowdyism is general, and if it depends on fatigue or excitability).

(v) "Skunking," absenting oneself from things. (Should be very rare, because attendance should always be taken at larger gatherings, the point of attending which is not convincing to the young. If necessary, secure special showing of self to person in charge).

Dealing with wrongdoing may involve something in the nature of punishment. We felt that we should like to abolish the word, and framed our views on the matter as follows : As far as punishment means externally imposed suffering for a wrong committed, merely for the sake of making pain follow evil, we believe it inadvisable. On the other hand, when a mistake has been made, we do not want to shelter its author from its natural consequence. Our principle should be to find the treatment most likely to prevent the recurrence of the wrong. If with some particular offender this can be done without inflicting pain and discomfort, well and good ; if not, it cannot be helped. We are not primarily interested in whether punishment in the conventional sense follows or not : what we are after is to secure better behaviour and better rather than worse relations between him and ourselves.

APPENDIX IV

A. *Table showing the number of Bedalians who went on to the Universities and what they did. (See page 188.)*

TABLE I
SCHOLARSHIPS AND FINAL EXAMINATIONS

UNIVERSITY	Number of those who				Scholarships		Final Examinations				(b) Other Degrees, Diplomas, etc.
	(a) completed course before 1923		(b) are still in residence (1923)				(a) Honours Class				
	boys	girls	boys	girls	(a) at entrance	(b) later	I	II	III		
Cambridge .	74	19	14	7	18	4	19	22	20	11	
Oxford .	22	7	10	1	6	1	3	8	5	3	
London .	12	6	2			2	5	1	1	4	
Northern Universities .	13	4	4	2		4	3	1		6	
Scottish Universities .	3	1		1						2	
Foreign Universities .	8		2							7	
Reading University College .	1	2	2	3						3	
Totals .	133	39	34	14	24	11	30	32	26	36 ¹	
	220				35		88 ¹				

Analysis of some points in the above Table.

Out of 660 who have passed through the School, 220 have gone to the University, i.e. 33 per cent. Of these 220, 154 have gone to Cambridge (114) or Oxford (40), i.e. 70 per cent. Of these 154, 29 have won Scholarships or Exhibitions, i.e. 19 per cent, and at least 77 (see note below) have taken Honours, i.e. 50 per cent.

¹ It has been impossible to obtain particulars in every case, so that these figures are lower than the actual numbers.

TABLE II

SPORTS

As complete records under this head are not available, the only figures that can be given are (a) those who have obtained "Blues," or have been tried for them, at Oxford and Cambridge; (b) those now in residence there who have rowed or played for their Colleges.

- (a) Rowing: "Blue," 1 (and President of the Cambridge University Boat Club, 1922-3). Trials, 2.
 Football (Association) "Blue," 1
 Cricket Trial, 1
 Ski-running, 1 (Captain of Cambridge team and winner of British Cross-Country Championship, 1921 and 1923).
- (b) Rowing: in their College 1st boat, 2
 Football: in their College 1st XI, 3
 Hockey: in their College 1st XI, 1
 La Crosse: in their College 1st XI, 2
- } i.e. 23 per cent of those in residence.

B. *Tables showing the War Service of Old Bedalians, 1914-19. (See page 188.)*

TABLE I

NATURE OF SERVICE

Infantry :			
Privates and non-commissioned officers			27
Commissioned ranks			107
Artillery :			
Privates			5
Commissioned ranks			23
Air Force :			
Privates and Cadets			3
Commissioned ranks			34
Army Service Corps :			
Privates			6
Commissioned ranks			7
Army Medical Corps :			
Privates			5
Commissioned ranks			5
Officers' Training Corps :			
Privates and Cadet Officers			5
Naval Officers			11
Mercantile Marine			1
Munitions and Aircraft			8
Hospital attendant			1
Total of boys serving : Privates			51
Officers			187
Munitions, etc. 10			248
Girls :			
Hospital workers			23
Munitions			4
Y.M.C.A.			4
Drivers and other work			11
Total of girls serving			42

TABLE II

RANKS HELD BY THOSE WHO OBTAINED COMMISSIONS

Army :

Second Lieutenant	.	.	.	.	.	61
Lieutenant	.	.	.	.	.	60
Captain	.	.	.	.	.	46
Major	.	.	.	.	.	7
Lt.-Colonel	.	.	.	.	.	2
						<hr/>
						176

Navy :

Paymaster	.	.	.	.	.	1
Midshipman	.	.	.	.	.	3
Sub-Lieutenant	.	.	.	.	.	3
Lieutenant	.	.	.	.	.	3
Captain	.	.	.	.	.	1
						<hr/>
						11

TABLE III

DISTINCTIONS WON BY OLD BEDALIANS DURING THE WAR

Victoria Cross	.	.	.	.	.	1
Distinguished Service Order	.	.	.	.	.	3
D.S.O. with Bar	.	.	.	.	.	1
Military Cross	.	.	.	.	.	19
M.C. with Bar	.	.	.	.	.	2
Military Medal	.	.	.	.	.	1
Mentioned in Despatches	.	.	.	.	.	20
Croix de Guerre	.	.	.	.	.	3
Croix de Guerre and Palm	.	.	.	.	.	1
Ordre de Léopold	.	.	.	.	.	1
St. George's Cross	.	.	.	.	.	1
O.B.E.	.	.	.	.	.	1
M.B.E.	.	.	.	.	.	1
						<hr/>

C. Marriage Statistics of Old Bedalians. (See page 189.)

TABLE I

PROPORTION OF MARRIAGES OF FORMER BOYS AND GIRLS,
ARRANGED ACCORDING TO AGE

AGE	BOYS			GIRLS			BOTH SEXES		
	Total	Number	Per cent	Total	Number	Per cent	Total	Number	Per cent
21-25	95	2	2	70	13	18	165	15	9
25-30	74	10	14	52	27	52	126	37	30
30-35	68	28	41	31	16	51	99	44	44
35-40	47	25	53	12	6	50	59	31	52
over 40	25	17	68	1	1	100	26	18	69
All ages over 21	309	82	26	166	63	42	475	145	30
Over 25	214	80	37	96	50	52	310	130	42

It is interesting to compare these figures with those quoted by Dean Inge, if he is reported correctly as saying at the Mansion House Conference in aid of the Women's Colleges at Oxford on March 7th, 1923: "I am astonished to find that out of 2607 women students who have passed out of Oxford, only 657 have married." If these figures are correct, it would seem that only 25 per cent of those girls who have gone to Oxford have married, whereas 42 per cent of all girls who have been at Bedales have done so.

TABLE II

PROPORTION OF MARRIAGES BETWEEN FORMER SCHOOL-
FELLOWS

- (a) Total number of former boys and girls married 145
 Number of those who have married schoolfellows 28 (19 per cent)
- (b) Total number of Old Bedalians over the age of 25 310
 Number of those who have married schoolfellows 28 (9 per cent)

D. *Careers followed by Old Bedalians.* (See page 190.)

TABLE I

PROFESSIONS OF FORMER BOYS (OVER THE AGE OF 25)

		Total	Per cent
Public Services	{ Army 10 }	21	10
	{ Navy 2 }		
	{ Merchant service . . . 1 }		
	{ Government departments 8 }		
Business	{ Commerce 40 }	45	22
	{ Banking 2 }		
	{ Accountancy 3 }		
Professions	{ Architecture 10 }	64	30
	{ Astronomy 2 }		
	{ Authorship 3 }		
	{ Church 1 }		
	{ Law 6 }		
	{ Medicine 11 }		
	{ Meteorology 1 }		
	{ Music 2 }		
	{ Research 6 }		
	{ Social work and Secretary 2 }		
	{ Stage 3 }		
	{ Students 3 }		
Industry and Engineering	{ Teaching 14 }	33	15
	{ Manufacture 6 }		
Land	{ Engineering 27 }	39	18
	{ Farming and Horticulture 37 }		
Arts and Crafts	{ Land Agency 2 }	10	5
	{ Arts 4 }		
	{ Crafts 3 }		
	{ Photography 2 }		
Unknown	{ Building 1 }	2	
	{ }		
		214	

TABLE .II

CAREERS OF FORMER GIRLS (OVER THE AGE OF 25)

Living at home	.	.	.	.	.	18
Married, with homes of their own	.	.	.	.	.	50
Doing paid work	.	.	.	.	.	25
Doing unpaid work	.	.	.	.	.	3
						<hr/>
Total	.	.	.	.	.	96

E. Table showing country of origin and present residence of Old Bedalians over the age of 18. (See page 190.)

	Place of origin		Present residence		Total
British Isles	{ England	568	{ 596 (90 per cent)	484	502
	{ Wales	6		4	
	{ Scotland	16		9	
	{ Ireland	6		5	
British Empire	{ South Africa	3	{ 6	9	20
	{ Australia	3		4	
	{ Canada			2	
	{ India			5	
Europe	{ France	14	{ 48 (7 per cent)	11	42
	{ Holland	7		4	
	{ Belgium	1		1	
	{ Scandinavia	3		1	
	{ Russia	11		5	
	{ Hungary	9		11	
	{ Portugal	2		2	
	{ Balkan States	1		3	
	{ Switzerland			2	
	{ Italy			1	
	{ Germany			1	
America	{ United States	6	{ 7	11	13
	{ Argentine	1		2	
Asia			3		5
Africa					1
Unknown					1
Died					76
Total			660		660

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